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# THE CATHOLIC EVIDENCE MOVEMENT

IMPRIMI POTEST.:

J. H. WRIGHT, S.J.,

*Præp. Prov. Angl.*

IMPRIMATUR:

EDM. CAN. SURMONT,

*Vicarius Generalis.*

WESTMONASTERII,
*Die* 16° *Septembris*, 1921.

# *The Catholic Evidence Movement: Its Achievements and its Hopes*

*BY* REV. HENRY BROWNE, S.J.
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*Preface by His Eminence CARDINAL BOURNE*

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*TO THE HOLY GHOST*
*THE PARACLETE*
*THE FOLLOWING PAGES*
*ARE DEDICATED*

# PREFACE

THE Catholic Evidence Guild is the most recent and, in some respects, the most interesting and hopeful of our missionary endeavours in England. Conceived towards the end of 1917 as the outcome of a new realization of the efforts, made in public places, to destroy the last vestiges of Christian tradition in the minds of the English people, it came into active being in the following year. Though in close touch with the clergy and under the guidance of ecclesiastical authority, it is a lay movement in which duly tested and accredited laymen must take the chief part. It is in reality the application to modern conditions in this country of the methods so long and so successfully adopted in the Foreign Mission field—namely, the employment of the lay catechist to do a work for which a priest cannot find time or, very often, opportunity. In many cases a layman gets a readier hearing than the officially constituted exponent of the truth. He can penetrate to districts, and he can raise his voice in places, which are sometimes closed to the missionary himself.

Fr. Henry Browne, S.J., has done a very valuable service in gathering together so much useful matter on the history, methods, and aspirations of the Guild, and by recalling the earlier similar attempts which have encouraged and inspired the bolder efforts which changed circumstances have now called forth. All who have the

future development of the Guild at heart will be grateful to him for this patient labour. On almost all points I am in agreement with him; but, as he already knows, I cannot share some of the views put forth in the last chapter. It is neither easy nor wise to prophesy, for in every God-guided work no one can foresee whither the Divine Spirit may ultimately lead us. However, to me, at this moment, it seems that the work of the Guild is so intimately connected with the normal apostolic work of a diocese that, wherever it be established, it must remain in intimate union with the Bishop set by the Holy Ghost to rule that See. In other words, let there be the closest sympathy, co-operation, consultation, federation—if you will—between the various diocesan Guilds; but do not attempt to impose upon them any central, extradiocesan, ultimate control. An annual Conference of all the Guilds is already under consideration, and will undoubtedly become necessary if they are to profit by mutual experience and be really helpful to one another. Anything more than this, at any rate at the present time, would be unwise, if not dangerous. There is a real principle involved herein of very great importance.

Similarly with regard to the priests whom, it may be hoped, it will become possible to devote specially to the direction and training of the Guild. Let them, too, be diocesan, in close touch with local needs and opportunities; but ready, of course, to give of their endeavours and experience for the formation and strengthening of other diocesan Guilds. Some seventy years ago, if I am not mistaken, Cardinal Wiseman called attention to the existence in many dioceses of France of bodies of

priests known as " Missionnaires Diocésains," doing then, as they are doing still, a work limited in scope but most valuable in result, and of a kind that no religious order, or other community of non-diocesan character, could undertake with the same success. In those far-off days of the beginning of the Second Spring the first Archbishop of Westminster longed for the establishment in England of similar diocesan missionaries—namely, diocesan priests banded together under a simple brotherly rule, for as long a time as health, desire, and fittingness for the work might allow, in order to accomplish a task denied to those who are tied down by the ever-present responsibilities of a parochial charge. May not the Catholic Evidence Guild afford an opportunity for the revival and realization of Cardinal Wiseman's almost forgotten hope? May the Holy Spirit, who has so evidently blessed the Guild till now, be its guide on every forward path!

FRANCIS CARDINAL BOURNE,
*Archbishop of Westminster.*

*Feast of St. Bernard,*
*August* 20, 1921.

# FOREWORD

IT is hoped that this little work will assist in spreading a knowledge of the Catholic Evidence Guild and of its sovereign importance for religion; and also that it may be of use to members of the Guild.

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# *The Catholic Evidence Movement*

## CHAPTER I

### PIONEERS OF THE MOVEMENT

THE foundation of the Catholic Evidence Guild in the year 1918 has already been proved to be an event of interest for Catholicism throughout the English-speaking world and beyond it. Information reaches us from France and America, from Australia, New Zealand, and India, as well as from every part of Great Britain, that the hearts of Catholics are touched by the news of numbers of working laymen and laywomen training themselves to go forth into the highways and byways with a message of Catholic Truth, which is being listened to by willing and eager crowds of hearers.

As this movement, though new in spirit and in power, is to a considerable extent the outcome of former undertakings and experiments, we think it just and necessary, before describing the origin and character of the new Guild, to supply the reader with information as to those forerunners whose efforts paved the way for recent developments. Besides the fact that to omit any reference to Pioneers would be a wrongful suppression of truth, we are of opinion that no one could rightly apprehend the later without some knowledge of the earlier movements.

The Guild of Ransom for the Conversion of England was founded by Father Philip Fletcher, an Oxford Convert, and Mr. Lister Drummond, K.C., on November 29th, 1887, within one year after the beatification of the English Martyrs by Pope Leo XIII.* Thus, in November, 1912, this Society celebrated its Silver Jubilee. It counts the English Martyrs among its Patrons, and by means of its 70,000 members has powerfully contributed to promote their cult among Catholics and to make their virtues widely known among Englishmen.

The methods adopted by the Guild of Ransom are in some respects wider than those of the Evidence Guild, but the two organizations agree in seeking to reach the non-Catholic masses by preparing lay-speakers to address them in the open. The work done by Ransomers in this as in other departments has been carried on through many years so valorously and successfully that it would be an impertinence on our part to praise it. What we shall try to do is to give some account of its activities, for details regarding which I have to thank the Master's generous assistance in supplying information.

Before dealing with the Ransom campaign of outdoor preaching, which is most closely connected with the subject of this volume, we must refer to the splendid series of Processions and Pilgrimages which the Ransomers have organized, and which are widely known as one of the most important features of Catholic life and propaganda. The greatest of these is the Annual Walk to Tyburn, that moving memorial of the Martyrs' *Via Dolorosa*. We shall see later that Tyburn, which is quite close to the Marble Arch, was also the scene of the first efforts of the Evidence Guild, so it is doubly fitting to speak of it here.

* This event took place on December 3rd, 1886, almost the anniversary of Blessed Edmund Campion's martyrdom.

The procession, which is held on the last Sunday of April (preparatory to May 4th, the English Martyrs' Feast), starts from Newgate Gaol about 3 p.m., and takes about two hours to cover the three miles to Tyburn. The proceedings are distinctly penitential, and are intended to recall as closely as possible the Martyrs' progress along the same route. The police are there merely to keep the road clear, but not to protect the Catholics, who are treated with the greatest respect by the many thousands who assemble along the route, and many of whom walk for a space with the Ransomers. In fact, it may be said without exaggeration that the people of London, whatever their religion, know of and approve this Catholic demonstration, and, regarding it at least on its historical side, would regret to have the procession abandoned. It has become, in fact, a feature of London life.

This memorial service, for it is nothing less, ends at Tyburn Convent, where, with Ecclesiastical sanction, Benediction of the Blessed Sacrament is given from the Balcony to the crowds below, among which many persons kneel in the street with heads bared. This Convent, which was founded by the late Cardinal Vaughan in 1903, exists solely for the veneration of the Martyrs and the Conversion of England. The prayer of reparation and intercession is kept up perpetually before the Blessed Sacrament exposed on the Altar; and the chapel is open for the visits of strangers, who come in numbers to adore and to pray. Many Protestants (women only) come for instruction, supplying a constant stream of converts to the Faith. The atmosphere of the place is singularly supernatural and inspiring, and all Catholics are hoping and praying that it will not be many years before the nuns are able to provide a more imposing sanctuary as a memorial to the heroes of Tyburn. The garden of the

convent abuts on an old cemetery, now closed, which must have grown out of the necessity of burying the Tyburn victims near the Tree, so that the very ground on which the sisters live actually reeks with the blood of sacrifice. It was prophesied by one of the Confessors of the Faith* that a Convent of Reparation would be planted at the foot of Tyburn Tree.* It is also a certain fact that a Catholic priest who for thirty long years had never passed the spot without praying to God that a convent should be established there and that he himself might say the First Mass, had both his pious wishes granted.† There were other circumstances connected with the establishment which we are not permitted to recount, which, when the reason for not making them known no longer exists, will be accepted as a clear proof of divine interposition.

This annual procession is of unique interest, but the Ransomers carry on other interesting functions in London of a similar nature. The oldest of these events, dating from 1892, is the procession to Tower Hill—another famous spot of sacred association, where a Memorial Church to the English Martyrs is served by the Oblate Fathers. This and other local processions, especially in the East End, have a rather different colouring from the Tyburn Walk. They are confined to a particular district and have almost a domestic character. Street Altars are erected, sometimes of an elaborate nature, where the procession halts and prayers are recited. Numerous houses along the route are also conspicuous for their window-shrines, where statues and holy pictures are decorated with flowers or evergreens. The shrines are

* The Ven. Gregory Gunne. See Simpson's *Life of Edmund Campion*, 1896, p. 468.

† This was the Very Rev. James O'Reilly, O.M.I., who died in 1915. He was Provincial of his Order.

lighted at nightfall, when the priests again go round to visit the houses and say words of encouragement to their pious owners, who are, of course, all Catholics. On one occasion in the parish of Wapping upwards of eighty of these shrines were counted, so that a stranger would fancy he was assisting at some popular *Festa* in Southern Italy rather than at a religious celebration in the heart of East London.

At the beginning there was some opposition from extreme Protestants, but mostly of a feeble character. After the legality of the proceedings had been asserted in Parliament, there was very little further trouble. At present large crowds of non-Catholics attend, full of a curiosity which is not irreverent, as is shown by the fact that not merely is good order kept, but as the procession advances very few unbared heads are visible. The Protestants also frequently join in singing the hymns. This attitude is due to the bold principle adopted by the Guild of proclaiming their Faith openly, combined with unfailing prudence and tact, which has won the loyal support of the public authorities. After thirty years' dealing with the London police, Father Fletcher declares that he never experienced anything but considerate kindness from them; and that although they never found it necessary to hold up the traffic for the benefit of the Ransomers, he is convinced that if he had required it of them they would have unmurmuringly complied.

Father Fletcher's work has evidently left a deeper mark upon the English mind than any direct propaganda could have effected. As he is still with us (and may he long be spared !) we say nothing as to his personal qualities; but we are free to describe his great co-operator, the late Judge Drummond, who was for many years Honorary Secretary of the Guild of Ransom, and who was the life and soul of the earlier campaign of Park preaching.

Lister Drummond was the grandson of Lord Ribblesdale through his mother, who was a woman of no ordinary quality.* She was stepdaughter of Lord John, afterwards Earl, Russell, who was twice Prime Minister, and was thus brought into intimate connection with Court circles. Though of fastidious refinement, she had found her religious needs satisfied only in the Salvation Army, remaining in it for some years after her son Lister had joined the Catholic Church. Ultimately, however, she followed his example, and after her conversion was remarkable for her devotion to the Rosary. Mr. Drummond, when practising at the Bar in 1894, about six years after helping to found the Guild of Ransom, determined to join in the fray of Hyde Park stump oratory. The debating ground at the corner by the Marble Arch is a time-honoured institution, and a safety-valve for letting off the superfluous vapours of London Socialists, soreheads, and cranks. So long as a few simple regulations are observed, there is no interference with the speakers. They may say what they like, except what is gross or offensive to the crowd, and there is generally no lack of miscellaneous listeners. Many good people would have hesitated to introduce into such a *milieu* any discussion about the mysteries of our Faith. But Mr. Drummond was convinced that Catholicism suffered in public esteem from not coming into the open, and among the Park orators diatribes against the Church were not infrequent, and as a rule remained unrestrained and unchallenged. It was commonly said, moreover, that Rome never "faced the light"; but under Mr. Drummond's leadership, with the full approval of the Master of the Guild, it was arranged for Ransomers to take their places in Hyde Park. Very soon it was found that they attracted an attentive audience,

* The Life of the Hon. Adelaide Drummond was published in 1914 by her son-in-law, Basil Champneys, the biographer of Coventry Patmore.

and that good results were likely to follow from the movement. Henceforth Ransom speakers were a regular feature of the Park gatherings, as they were also of the activities of the Guild.

The influence of Lister Drummond in starting the work, and his perseverance for many years in carrying it on, are well known to English Catholics, who rightly associate his name with the Hyde Park Platform. He had a special *flair* for the work and thoroughly knew his audience, with whom he was on the best of terms. On certain subjects he spoke well, but he had associated with him at various times others who were equally powerful debaters, and some of whom had a wider range than himself. Perhaps the most eloquent and successful speaker of the group was the late Augustine Hilton, who was so devoted to lecturing that he died of a throat malady which was believed to be contracted at Hyde Park. Other colleagues may be mentioned here, some of whose names are prominent in other Catholic works: Raikes Bromage, formerly Anglican Vicar of Frome; George Anstruther, at one time Honorary Secretary of the Guild; Hilliard Attridge, the well-known war correspondent of the *Daily Chronicle;* Joseph Moores, who received decorations from Popes Leo XIII. and Pius X.; Augustine Watts, son-in-law of Coventry Patmore; and Denis McCarthy, who wrote about himself in *Faith of our Fathers*, 1895: "I became a member of the Guild of Ransom the very first day I became acquainted with its existence, in 1889, and had the honour of being made a District Ransomer shortly after the institution of that office. . . . With the 'Open-Air Lecture Work,' I am, however, chiefly identified, and I claim to have initiated the campaign in such parts of London as Mile End Waste, Victoria and Finsbury Parks, Willesden, and Stoke Newington; and in the first year of its existence, during

which I acted as Organizing Secretary, until it was formally merged into the Lecture Department of the Guild already in existence, I delivered some sixty addresses at the above and other places in London. To augment the number of speakers, I suggested that a speakers' class be formed, of which you favoured me by appointing me leader; now, although only a few months have elapsed, I have already five gentlemen who are rapidly qualifying themselves for lecture work."

This formation of a training class is an important feature of the out-of-door preaching, and one which we shall meet with again as a vital activity of the Catholic Evidence Guild. Naturally, after Mr. Drummond's appointment to a stipendiary magistrateship in London (1912) he did not appear as a Hyde Park orator. For some years before his death in 1916 he was Chairman of the Westminster Catholic Federation.

The work, however, continued with no lack of success till it was interfered with, though not absolutely suspended, by the War. Most of the speakers either joined up or were completely occupied in War work. During the past year or two there has been a considerable revival of this department of Ransom work. The classes are held in a room in St. George's Club, close to the Cathedral, under the charge of Rev. Fr. Crea. He is successor to Fr. Larkin, before whose time Frs. Farrell and Butler had taken part in the training. At present there are about twenty-five learners, who before they can be qualified for the Guild platform are required to give two or three test lectures before the veteran speakers.

A "pitch" has been opened at Clapham Road under the direction of Mr. John Pearson, who was Chairman of the South London Catholic League in 1901, and President of the Bermondsey Conference S.V.P. He is a particularly expert platform speaker. At Wimbledon there is

a training class, and an out-of-door platform which is erected on Saturday evenings in the centre of the town. This "pitch" is under the joint control of the Ransomers and the Evidence Guild. The Jesuit Fathers who are in charge of the parish make themselves responsible for training, or at least testing, the would-be speakers. Other meetings are held near the same spot, but at least on one occasion the Socialist orator was left high and dry owing to the close proximity of the Catholic speakers.

Mr. Angress, a convert from Judaism, is running a centre at Thornton Heath, which is said to be very promising. He has interested himself in the Evidence Guild, but is more specially known as a Ransomer.

We have endeavoured to give a conspectus of those aspects of Ransom work that are closely related to the newer organization which is our special topic, and we hope it is quite clear how great has been and still is its vitality, and what valiant work it has done in preparing the way for a more determined attack upon the Protestantism and paganism of our time.

We shall consider next a more humble but very useful experiment which, though not organized by the Ransomers, followed the lines which they had indicated. We refer to the Barrow Brigade, which was started by the late Mr. Ambrose Willis,* who was then Honorary Secretary of the Catholic Reading Guild, of which the motto is "The Conversion of England by Books." The connection between these two works is of some importance for our enquiry, but what gives us a more particular interest in the Barrow Brigade is the fact that Mr. Mark Symons, the present Master of the Catholic Evidence Guild, took a leading part in it from the start. He

* Mr. A. Willis left to join the Palestine Force in 1916, and made the supreme sacrifice in the following year. His death was an irreparable loss to the Catholic cause. R.I.P.

has kindly written for this book the following account of the work:

"As regards the Book-Barrow Brigade, I cannot find the date when that was started, but it was not long before the Norwich Congress. It was founded as a branch of the Catholic Reading Guild by the late Mr. Ambrose Willis. The original idea was to take out barrows showing off Catholic Truth Society's penny pamphlets, and sell them in the streets. I joined in the work about ten years ago, and with Mr. Moseley we took up a pitch in Leather Lane. After a bit we began to gather a little crowd. It usually started by a conversation with one man. In due course we got new members, till at last there were a dozen of us, and we were holding about two meetings a week in the streets, and selling about twenty pamphlets in the same time—not much, but something. In all this Mr. Moseley played an important part, and proved himself most able in teaching us how to deal with Protestant objections—how to answer shortly and pointedly such objections as 'All we want is to believe in the Lord Jesus Christ,' etc. He is himself a convert from the Salvation Army. H.E. Cardinal Bourne gave us a barrow, which we had blessed and dedicated to his patron saint. It exists now somewhere in the keeping of the Catholic Reading Guild. We always found the authorities at Westminster favourable to our efforts. It was the coming of the War that finally dispersed the Barrow Brigade, as, of course, most of us were called up in time, but Moseley and myself went on."

As Mr. Moseley is taking part in the Catholic Evidence Guild and regularly attending at the Tower Hill meetings, it is just to record his earlier efforts for the Faith. Mr. Coldwell, who took up the Barrow Brigade work after Mr. Willis's departure, is loud in praise of Mr. Moseley's propaganda. He gave up good situations to carry it on;

it was he who started the Tower Hill meetings, and persuaded Mr. Coldwell to join in the out-of-door work.

The book published by Mr. Coldwell, *The Catholic Platform*, has gone through several editions, but deserves even a wider circulation than it has. It gives an account of seven lectures or dialogues given by himself in Finsbury Park, and has illustrations showing his platform, on which some 300 titles of Catholic Truth Society pamphlets are displayed and offered to the crowd for sale or gift. The talk reported in the book is so extremely racy and colloquial that some have taken offence at Mr. Coldwell's methods of expounding Catholic Truth.

On one of his banners is inscribed the motto "Truth is Freedom"; on the other is "KNOW Popery—and taste its blessings." It would be beyond our province to offer an opinion as to the language with which London Coster crowds expect to be addressed, but later on we shall take leave to quote from Mr. Coldwell's arguments. His book received full Ecclesiastical sanction, and his lectures led to the conversion of several non-Catholics.

Let us now turn to consider quite a different sort of organization which has laboured for many years in England to bring a knowledge of the Faith within the ken of the non-Catholic people. The Catholic Missionary Society was founded in 1903 by a handful of priests, led by the late Father Chase, who prior to his conversion had been Rector of the ritualistic Church of All Saints, Plymouth. He was joined by Dr. Arendzen, who is now taking a prominent part in directing the studies of the Catholic Evidence Guild; and by Father Herbert Vaughan, a nephew of the Cardinal, who also had the success of the enterprise very deeply at heart. The work was placed under the patronage of Our Lady of Compassion, and about the same time a confraternity under the same

dedication was instituted by Papal authority for prayers for the conversion of England.

Cardinal Vaughan, as soon as he was translated from Salford to Westminster, had personally given lectures to non-Catholics at various centres in and around London, and his brother, Father John (now Bishop) Vaughan, together with the Right Rev. Mgr. Moyes, had for six or seven years been carrying on a series of apologetic lectures in various town halls. These attracted much attention, and they might well be considered as the beginning of a new era of apostolic work. One series of addresses given at a later period to non-Catholic audiences by Rev. Dr. Aveling, Lecturer in the University of London, and the Rev. A. B. Sharpe, M.A., were subsequently published under the title of the *Westminster Lectures*. Relating as they do to questions of fundamental theology, these lectures are plainly intended for an intellectual class of readers more than the popular style of propaganda which we have been hitherto considering.

In mentioning these earlier efforts to reach persons outside the Catholic pale, we desire specially to stress the part played by Cardinal Vaughan in the early years of the present century. Those acquainted with Snead-Cox's Life of His Eminence are aware that his ruling passion throughout a long career was the longing to promote the spread of the Faith among his own countrymen. Although his name is most particularly connected with the Foreign Missionary College of Mill Hill, where by his own desire his mortal remains lie buried, even that missionary effort, his earliest and his latest, was prompted by the desire to convert England. The Cardinal instinctively felt and always proclaimed the truth that, if English Catholics wished to bring back the Faith to their own benighted land, it could only be done if they would take some part in also carrying the same message to be-

nighted nations abroad. It should therefore cause no surprise to the reader to find our present zealous Cardinal Archbishop carrying on the traditions of those who preceded him in the See of Westminster, and taking a strenuous part in the foundation of a new Guild for the Conversion of England.

On the lamented death of Father Chase in 1909, Father Herbert Vaughan succeeded him as Superior of the Missionary Society. It is now located in a large community-house in Brondesbury Park, and there is also a clergy-house, containing two Fathers in charge of the parish of Willesden, which is a Mission founded by the Society and belonging to it, and which now contains well over 1,000 Catholics. There was also a house at Saffron Walden, but when the new Diocese of Brentwood was established this Mission, being cut off from Westminster, was resigned to the Bishop. About 120 converts had been made in this Mission. The Society, however, is no longer diocesan, as under Fr. H. Vaughan's direction it has enlarged its activities, and is now national in scope. A large proportion of its Missions have been given in the North, and priests of dioceses other than Westminster now belong to it.

The method adopted by the Catholic Missionary Society is to proceed to any parish where a Mission to non-Catholics can be organized with the co-operation of the local priests. This may be given either in the church itself or in a hall taken for the purpose. The latter is often more readily resorted to by outsiders, who are generally shy of going into a Catholic church, even though they may be willing to hear about the Catholic Faith. On the other hand, the expenses of these Missions, which must be well advertised, are always burdensome; and it is not always desirable or possible to add the additional sum required for engaging

a hall for a week or a fortnight, it may be at a heavy rent.

Very often a compromise is made, and the Missioners begin their work in the church as a sort of preparation for a few days' lecturing elsewhere. Sometimes during the summer months the work is begun in the open, and the people are then invited to come to the church for further instruction. It has been found an excellent plan to commence the Mission on the very steps in front of the church, when, after talking to the people, they are invited to enter for the remainder of the service, which concludes with Benediction. In some cases the clergy have previously called a meeting of the parishioners, and have asked them to give an opinion as to whether the Mission would be more suitably given in the church or in the hall, and they have voted for the latter, and undertaken to provide for the additional expense involved. The priests find that in the long run their congregations are increased in number and fervour as a result of missions to non-Catholics, so that they see no reason on financial grounds for hesitating about expending money on them even where the strain may appear excessive. In estimating the full spiritual fruits of these appeals, it must be remembered that the Missions may be attended by all who desire, whether Catholic or not, and that a great deal of the good done is the stirring up of the zeal of the congregation to edify and attract non-Catholics to the Church. As a rule, the missionary dose must be repeated more than once before the fullest benefits of the "recipe" can be reaped, and in all cases those attending are told that if they will come later to the Catholic church, they will continue to receive from the pastors further instruction on the lines the Missioners have followed. In some cases this request has immediately succeeded in bringing Protestants to the services of the Church.

We must refer to two important features of the Society's methods. One of these is the use of the Question-Box, which is found to be an invaluable institution for solving the difficulties of the hearers. They are desired to write down any objections which may occur to them regarding statements made by the Missioners, or points regarding which they desire to be further enlightened, and are promised that the fullest explanation will be provided. This custom is found in practice to be extremely useful, and it adds much to the interest of the lectures. Many who do not actually write down questions are glad to hear the difficulties put by others, and many truths are brought home to their minds more clearly and forcibly than would be otherwise possible.

The other feature of this work, by which it is perhaps most widely known, is the use of a motor-chapel in small towns or villages where no Catholic church at present exists. This institution was used a good deal before the War, but naturally was suspended for several years, and is now being revived. It has the double utility of providing a convenient means for the Missioners to offer the Holy Sacrifice in places where it has been for ages unknown, and is an interesting object-lesson for the enquiring or even the curious. It also enabled the Fathers to carry with them a supply of Catholic books and pamphlets, thus to leave after them some tangible mementoes of their visit. It is a principle of the Missionary Society not to take the motor-chapel except to places where there is reasonable hope of establishing some sort of regular Mission, or at least an occasional Mass. As a matter of fact, there are quite a good number of Missions existing to-day in various dioceses which owe their inception to visits of the motor-chapel. We should like to see the system extended on a larger scale, as the demand for Catholic instruction and devotions increases owing to the activities

of the new Evidence Guild. Every diocese might very well employ at least one such engine of warfare. In America, where the distances are so vast, the trains sometimes have motor-chapels attached to them. We believe it was this practice which originated the idea, and although in our own country the conditions are different, there is no doubt that we might adopt the motor-chapel on a more considerable scale than has been yet attempted.

We must not leave this branch of our subject without strongly emphasizing the fact that the Missionary Society has already done good pioneer work.* In spreading the light it has achieved no small things. The Missioners, moreover, have proved that far greater things could be effected, and will be effected now that, after a long frost, the Catholic laity are beginning to bestir themselves. England is ready to listen to our message, and at last, thank God, we are bracing ourselves to the task of delivering it. But we must never think lightly of those who, like the great Cardinal Vaughan, pointed out the road which it will be our privilege to follow.

Parallel to the work of the Missionary Society for non-Catholics have been Evidence Lectures arranged and given by the Dominican Fathers. A sum of money was entrusted to them for this purpose, and although the undertaking has been necessarily on a modest scale, it has been of great importance as truly pioneer work. The lectures have, as a matter of fact, been almost entirely carried on so far by a single Friar, Fr. Hugh Pope, O.P., D.S.Scr., who taught Holy Scripture in Rome, and was

* An important feature of the work is the *Catholic Gazette*, issued monthly. It contains valuable apologetic papers by able and well-known writers, and contains answers to the questions which have been actually asked at meetings. These answers are, of course, of great interest to Catholic lecturers; they have been reprinted in book form (2 vols., A. B. Sharpe, M.A.).

formerly Prior of Woodchester. He was thus by attainment as well as by ability well qualified to take the field, and for many years he has been persistently engaged in out-of-door preaching. He has also been giving courses of Christian Evidence Lectures to crowded audiences of non-Catholics, whom he has delighted with his clear and forceful exposition of the great fundamental truths. It is fortunate for our purpose that Fr. Pope himself told the story of his apostolate to the Catholics of America in an interesting article. We have this at hand,* and are thus able to put the writer's experience at the service of the Guild.

Speaking of the new conditions in England caused by the War, owing to which he felt inspired to commence his open-air campaign, he wrote:

"Men have been brought up against reality with a distinct shock. They have faced death, and have realized that there is nothing to compare with it for gravity. The life to which all men instinctively cling has suddenly seemed to them a trifling thing. And this has made them, at least remotely, realize what is meant by God. Now, when a change like this takes place in the mind of one who is born a Catholic he knows precisely what to do; he knows that he has got to take up once more the practices of his religion. But when a feeling such as that we have described comes over one who has never been taught any practical form of religion, what happens to him? He is conscious of a vague bewilderment. He feels a need which can find no outward expression. He knows of no practices of religion. There is nothing he can 'take up' anew. He is not conscious of having discarded or dropped anything. The consequence is that his change of mentality will be only a passing thing, unless he be lucky enough to meet with someone who can set him

* The *American Ecclesiastical Review*, vol. lxi., p. 125.

on the right track. Moreover—and this is a point not to be passed over—he is not going to be satisfied with any merely emotional religion. Such may appeal to him for a space; satisfy him it cannot. He has experienced an inner demand for something more solid than that. He wants a form of religion which shall appeal to his reason. . . .

"Now, if these men are not going to come to us, what is going to happen? They are the finest material on earth. They have shown a spirit of sacrifice for which no one gave the world credit a few years ago. They have been drilled; they have undergone a discipline from which we flabbier folks would shrink. Are they to be allowed to run to seed? Is the only true Church to lose them? There is the spiritual after-war problem. Are we going to lose the finest material in the world? *We certainly shall unless we go out into the highways and byways and look for it!*"

The Dominican priest thus realized that the time had come when we must revolutionize our methods, but he felt that no ordinary amount of "pluck" would be required. "Afraid of what?" "Afraid of what people will say. Is it dignified—will it be endured that Catholics should lower themselves to the level of the Salvation Army?" Thus he ruminated with himself, and it was only after great searching of heart that he commenced in a country district to take to the open. After causing a notice to be put up at the cross-roads that at a given hour a sermon would be preached, he set out in his habit of Friar Preacher, but went as though it were to his own execution. "I could have prayed for an earthquake to deliver me." Still, he preached, and with such results that his mind was made up once for all. At the date of writing, August, 1919, his work had so far extended that he had three recognized "pitches" in the neighbourhood

of his monastery. Sometimes he had very poor audiences, nor was he looking for immediate conversions as the reward of his labour. Never once did he meet with opposition, always he met with respect, though rarely he heard strange statements, as: "*Why, 'ee's preaching about Christ! Whort's the good o' that? Any fool knows that the Bible is all a lie!*" But the greatest rebuff he got was when, in returning, he heard a discussion in the dark between two old women. One said, "*I loves to 'ear him!*" and the other replied, "*So does I, but I never believes a word 'ee says!*"

He continues: "What do I preach about? This was the greatest difficulty at first. Let it always be remembered, however, that the prevailing ignorance passes all belief. You must teach, teach, teach. Oratory is entirely out of place. These men and women are literally hungering to be told things which you and I are perhaps too much inclined to take for granted. They know nothing of God, of Redemption, of the life of Christ, of the most elementary Gospel stories. Christ means absolutely nothing to them. They know His Name, but no more. That He actually lived and died for them is past their comprehension. I know it sounds incredible, but it is a sober fact. At the same time, regrettable though it is, this very ignorance is the preacher's opportunity, for he can use the inimitable Gospel stories as a vehicle for instilling the fundamental doctrines of the Church."

Sometimes, the writer adds, you get an encouraging glimpse of unexpected results. One year, as the warm weather came round, when he was about to start again, and did not feel over-happy about the prospect, he got a message through a Catholic girl in a neighbouring orphanage. When travelling, a man, seeing the label on her trunk, asked her: "Do you know the man who

preaches in that village?" She replied that she did, and he said: "Tell him that I only heard him once, and he taught us to say the Lord's Prayer, which I have never since missed saying every night."

Father Pope, however, realized that the class of people we most want to get at, the shopkeeping class, clerks and assistants in all sorts of mercantile life, and even the better class of artisans, will not stand and listen at the street corner. Neither will these people go to a Catholic church as a rule. What, then, is to be done? They often want something which appeals to their spirit of enquiry, but they also want a warmed hall and a comfortable seat. And it is good to give them a chance themselves; they may not want to heckle, but they do want the chance of putting a question.

We have described the practice of providing courses of instruction for non-Catholics in ordinary lecture-halls. For many years Father Pope has adopted this method assiduously and with success in London and the Provinces. He has lectured to audiences in Liverpool averaging 1,000; in Newcastle averaging 900; also in Manchester and Leeds, as well as in a number of towns in the South; and it is arranged that he is to lecture at the Ulster Hall in Edinburgh.

It has generally been found better to take as his subject the great Fundamental Truths, which cannot be considered in any way sectarian, such as the Existence of God, the fact of Revelation, the truth of the Bible, the Divinity of Christ, the meaning of Faith, or the origin of evil. These topics (as distinct from strictly Catholic ones, such as the claims of the Catholic Church or the infallibility of the Pope) are by no means easy to deal with, but are attractive to a larger audience, besides being of enormous utility at the present moment. It is, moreover, a frequent practice of the Dominican Fathers to

invite ministers of various denominations to preside at such lectures, and Father Pope at least has never met a refusal. He has thus obtained as many as fourteen clergymen presiding on as many lectures in a single course. The arrangement he makes is to guarantee that nothing will be said in the lecture itself to which they can take exception, but to hold himself free in answering questions to treat of subjects strictly from the point of view of the Catholic priest.

Again, Father Pope also lays considerable stress on the Question-Box. Questions, he believes, should always be encouraged; but they must be in writing, and should be answered the following night. Many a man will jot down a question who would not open his mouth for love nor money. And, conversely, many a windbag is wholesomely pricked by having to set down his questions in writing. On the last night of a series of lectures it may be as well to allow of oral questions, since the Question-Box will not be available. By that time audience and lecturer will have got into touch, and there will not be that mere desire to heckle which is so hard to deal with, and which may often prove so disconcerting.

He lays stress on the point that it is not the most learned man who makes the best "Evidence" lecturer. Mere learning is apt to make a man ponderous. And ponderosity will ruin any lecture of the type that is wanted. The secret lies entirely in a man's power to put himself in the position of the audience. What would they like to hear explained? How can I best put it so as to make it penetrate? If I were one of my hearers, how should I understand this or that passage? Imaginary conversations are an immense help in this part of the work. Play the part of *Advocatus Diaboli* against yourself. To do this effectively we must know what men are thinking

about and saying. We must read the things that they read. A conversation with some working-man of the neighbourhood will probably do more to put us in touch with the folk we hope to interest than any amount of reading. We have to get to know what the talk is about in the mills and in the factories.

In conclusion, the writer lays stress on the diffusion of Catholic literature, particularly, of course, the Catholic Truth Society's pamphlets, which he praises as the finest collection in existence. He and his helpers sold of these 623 in six days in a town which was certainly "not a hotbed of Catholicism." These booklets are generally lent or left about by the owners, so that any single purchaser may represent many readers.

There is still a topic we should like to refer to in connection with works which have directly prepared the way for the Evidence Guild, and that is the institution of Retreats for Workmen. It will not be a difficult task to show that, even if not apparent on the surface, yet there is a real and deep connection between the work of giving Retreats to working people and the lay apostolate of the Guild. The real founder of the Retreats in England was the late Father Charles Plater, whose untimely death all Catholics are now deploring, and he certainly made no secret of his desire to use the Spiritual Exercises as a means to spread the Catholic Faith in pit villages, cotton factories, and workshops. Father William Doyle, speaking of this subject in relation to Ireland, said that the aim and motto of the Retreats is "the Apostolate of Workmen by Workmen." He also wrote:*

"The intention of the Retreat is not directly the conversion of great sinners, nor is its aim merely to cause those who make it to lead more Christian lives. They are

* *Retreats for Working Men—Why not in Ireland?* by Rev. William Doyle, S.J., *Irish Messenger* pamphlets.

to be the means, in the hands of their priest, of making the parish better bit by bit, the leaven of good which is to spread through the whole mass. Theirs is no longer to be an indifferent, passive Christianity, but an active, living one, full of the tireless zeal of the apostle, striving 'in season and out of season' to promote the glory of God and the good of souls.

"Hence it is evident that if the Retreats are to produce great results care must be taken in the selection of those who are to make the experiment. Not many, but the BEST, should be chosen, those especially who seem to possess the qualifications for the end in view, or who, either from their position, their popularity, or their exemplary character, are capable of influencing others. Men of every age may be invited, but twenty to fifty years would seem to be the limit. Youth is the time of more generous ideas, more eager for works of zeal and more capable of being moulded.

"When once a little group of four or five intelligent men, selected with care, have returned to a parish from their first Retreat and a beginning made by their example, many others will be found eager to imitate them, who, in turn, will become active propagators of the work. A start is all that is needed, for the best recruiters for a Retreat are those who have made one. They are convinced of its practical utility, its beneficial results; there is no reason for suspecting their sincerity, and speaking with conviction their words in turn convince."

Since, therefore, the Workmen's Retreats are essentially Apostolic in aim and character, we consider them absolutely germane to our subject and propose to give a brief account of their origin.

The movement started in the North of France nearly forty years ago. Within the years 1882–91 eight Workmen's Retreat houses had been opened in Paris,

Rheims, Amiens, Bordeaux, and other French cities. In the latter year this example was followed by Belgium, in which country the movement met with even more striking success than in France. Though at the outset grave difficulties were encountered, a Retreat house was opened first between Charleroi and Mons, and in rapid succession others at Ghent, Arlon, Tronchiennes, and three other centres. In the first four years nearly 1,500 men had made a three days' retreat; and in the year 1908 alone it was computed that over 10,000 exercitants had made retreat in seven houses. Finally, in seventeen years 2,593 retreats had been given to 103,896 exercitants. Holland took up the work strenuously, Germany also, and later Italy and America.

The first House in England was opened near Marple, in Cheshire, in May, 1908. At the first Retreat representatives from very many trades were present—carpentry, bricklaying, painting, and coopering; hands from the cotton mills, glass factory, railway-wagon making, a solicitor's clerk, a postmaster, and a local alderman. The result of the experiment was, of course, awaited with no little interest. What appealed to the French or Belgian workman might not suit the temperament of his British comrade. Would the men of the great manufacturing towns of England be able to leave their work for three whole days? Would they be willing to make this sacrifice of time and money? Many thought not; but the result of the first year's work more than justified the confidence of the promoters. Within twelve months fifteen Retreats were given to 270 men. Though the numbers are not enormous it should be stated that they would have been much larger if accommodation could have been provided for all the applicants. As the men were obliged to bear the whole of the expenses themselves, in addition to the loss of half a week's wages, every effort

was made to keep the tariff as low as possible, consistent with good catering.

In the few years that elapsed before the War good progress was made. After moving to a commodious house in Cheshire (Oakwood Hall) the number of exercitants in a year steadily increased from 391 to 530. A new Retreat House was started near London (Osterley), and later on others near Newcastle and Glasgow. During the War the work was nearly suspended; the house at Newcastle was occupied, and for many reasons little could be done. Post-War conditions have not been very favourable to the work, especially on the financial side, which is a great difficulty. The Newcastle house has had to be abandoned for the present; and in London it is found extremely difficult for working men to get time to go into Retreat.

Week-end Retreats, consisting of Saturday afternoon and evening and the whole of Sunday, are in many cases all that can be managed. These cannot be regarded as fully satisfactory, yet undoubtedly they are capable of effecting much good, and we may hope that they will pave the way for Retreats of more normal duration. In a country like England, with its Protestant atmosphere and conservative traditions—to say nothing of the rush of business and pleasure—for men, young and lusty and fond of sport, to give up even their week-end to religious exercises is no small sacrifice. Even in the few meditations which they can make, they may get impressions of no slight value which may bring them to a completely new level of Catholic feeling and thought. The numbers at Oakwood Hall are now improving: last year (1920) they reached the record of 784, whereas at the Scotch Retreat House (Craighead, Bothwell) the annual total has been averaging 1,000 (except last year, when the coal strike reduced it to 900). The Retreats

are for the most part merely week-ends, but the miners and others who can be free on Saturday frequently come on Friday night. The numbers would be far larger at Craighead if there was better accommodation, which it is hoped may be soon provided. There is only room at present for thirty-five, and as the men usually come by parishes, it would be desirable to take two parishes together each with an average of over twenty. In 1920 fifteen parishes were refused for want of room.

At Osterley there is also an improvement; the work there goes hand in hand with that of Our Lady's Young Priests, and it is hoped that each branch of Fr. Lester's activity is helpful to the other. Anyhow it is a fact that vocations as well as conversions to the Faith, have been traced to the Workmen's Retreats. Near Birmingham there is a Woman's Retreat House managed by nuns (Penryn, Somerset Road, Edgbaston), where Retreats for men have been sometimes given by special arrangement with the Jesuit Fathers. In Ireland the effort to institute the work, which was Father William Doyle's chief anxiety before he volunteered for the Front, has not yet been crowned with success; but there are good grounds for hoping that with the arrival of peaceful conditions in the country this important work will be favourably inaugurated.

Much has therefore been done in this direction, and the indications are that more is going to be done in future. And although we have not maintained that there is an obvious external connection between the Retreats for Workmen and the Evidence Guild, it appears that one spirit underlies them both, the same practical spirit of active enterprising Catholicity. Those who take the trouble to make Retreats are just the sort of material that the Guild is looking for, men of enlightened faith and of a desire to help the cause of Christ. Wherever

the Guild works, not merely in Westminster but in the country, the Retreat idea appeals to the lecturers who wish to have an opportunity for common instruction, reflection, and prayer. Even in the Rules it is laid down that for the Active members of the Guild an annual Retreat must be arranged. But as a matter of fact the Guild is going further, and tries to have a monthly afternoon for recollection, silence, and prayer.

Not all who make Retreats can take the field and deliver open-air addresses to non-Catholics. But they can always try in their own sphere, whether it be a workshop or a coalpit, to influence their workmates and attract them towards Catholicism. "To meet the rampant materialism of the day, to make the law of God and the teaching of Jesus Christ a driving force in the lives of men, depends upon the few. The Boy's Guilds, Young Men's associations, and other societies vitally necessary for preserving the faith and morals of the young, may often depend in great part upon two or three simple-minded laymen in a given parish. The Retreat goes to the root of the problem: it forms the right kind of leaders and workers." These words were not written with any reference to our own subject; but they express perfectly the connection which we believe has existed and will exist far more in the future between Workmen's Retreats and the workmen who will take to the Platform in our streets and open spaces.

# CHAPTER II

## THE RIPENING OF THE HARVEST

THE extraordinarily sympathetic welcome accorded to Fr. Walker's book on Reunion* by non-Catholics tells a tale. We may allow a good deal to the writer's former position as a Nonconformist, his originality and width of outlook, and his captivating style. But unless the reading public were genuinely interested in Reunion as viewed from a Catholic standpoint they would have left the book to the reviewers; certainly they would not have acclaimed its appearance as an event of great importance, and still less would the author have been invited, as he was several times, to give to non-Catholic audiences a further exposition of his views. Before discussing those views further we propose to state a few facts, possibly not well known to many of our Catholic readers, as to existing movements outside the Church which are directed towards the spread of Catholic truth, and which in our opinion are necessarily connected with the aims and the prospects of the Catholic Evidence Guild.

Both within the Church of England and beyond it new organizations are springing up, which may be, of course, viewed differently by others, but which appear to the writer to justify the view that a new forward movement on the part of Catholics is not merely opportune but is imperatively required.

If, as is natural, we turn first to the Anglo-Catholic

* *The Problem of Reunion*, by Leslie J. Walker, S.J., M.A., Longmans and Co., 1920.

body, we shall find developments at work among them which look as though they portend the advent of a new era in the "Catholic Revival." Their Congress was an event of which we Catholics may easily miss the full significance. Everyone knows, of course, that it was a huge success, that it must have evoked some new degree of hope and of enthusiasm among the more orthodox High Churchmen. But in reality it was far more than a mere demonstration and a pageant. It was consciously intended as a protest and a reaction against that opportunism of the so-called Modernists which is slowly but surely undermining the Anglican Church as a religious body. Anglican Bishops and leaders of thought have not so rarely looked like acquiescing in the denial of all revelation. People are beginning to feel that Christianity as a distinctive religion has all but disappeared, leaving nothing at least of official teaching except such vague ethical statements as may commend themselves for the moment to the modern mind.

The High Church element has been by no means immune from sinister influences, but as a whole the Anglo-Catholic party is now awake to the necessity of pulling itself together. Numerically and morally the Anglo-Catholics were never stronger than they are at present, and at least they know their own minds, being almost the only people left in the Anglican Church who have any fixed principles for which to put up a fight. Moreover, far more than even a few years ago they are beginning to look towards Rome as at least a possible solution of their difficulties. However, in what we are going to say about the Congress and its after-effects, as tending towards reunion with the Church, we must not be held to imply that the promoters of the new movement are consciously following a so-called Romanizing policy. On the contrary, we understand that the organizers of this anti-

modernistic reaction are anxious to resist the advocates of immediate submission to Rome. This is a natural policy, and one that has been at all times characteristic of active Anglo-Catholics except in a few relatively unimportant cases.

One point may be insisted upon here. The promoters of the Congress had no idea of running it as an isolated event, with no permanent result. The effect of this first Congress in bringing people together, who had hitherto been mutually out of touch and largely immersed in parochial duties, was to inspire them with the conviction that by more fraternity and better organization the Anglo-Catholics could be vastly strengthened and their cause placed upon an entirely new footing. This end could not, however, be fully attained by a mere repetition of the meeting at stated intervals. Something far more radical was needed, and in particular a deepening of the spiritual life must be ensured, while new methods of coping with the critical problems of the hour could be inaugurated or even existing ones turned to better account. The spread of rationalism in high places in the Church could be effectually checked only in one way, and that was by strengthening the remains of orthodox Faith, which were found to be better than had been recently suspected. The Congress itself proved that at least among High Church men and women faith in fundamental truth was still a vital and a militant entity. A large proportion of those attending, though believing themselves Anglo-Catholic in some sense or other, were by no means committed to what is known among the advanced as the full "Catholic" Faith. Some of the latter proposed to limit any society or organization springing out of the Congress to persons who would submit to a rigid Catholic test. But in the end more moderate counsels prevailed. It seems to have been instinctively felt by the promoters

of the new movement that the spread of their principles could be secured by a concerted attack upon sinfulness, irreligion, and opportunism, better than by the direct propagation of strictly Catholic doctrine.

It was therefore decided to found a Society upon broad lines and to call it simply the Fellowship of the Servants of Christ. In order that it might appeal to the widest constituency, those joining it will not be subjected to any mechanical test, but will be only required to subscribe in general to sympathy with Anglo-Catholic principles. It is the intention of the Council to enrol in every parish in England where possible a band of effectives who can be trusted to work and to make any necessary sacrifices for carrying out the purposes for which the Congress was convened.

This enrolment ought to prove of the highest importance in the future when the question of reunion with Rome becomes a practical proposition. There is much else in the programme which we Catholics will find interesting, and which will cause us to hope that the Fellowship will succeed—and, indeed, considering all the circumstances, we may also anticipate that it will. But if we are longing to see the hearts and faces of our Anglo-Catholic fellow-countrymen definitely turning towards the true centre of Christendom, we must surely feel that the first prerequisite for such orientation must be some dividing line, some combing process by which the wheat can be sifted from the chaff. To talk of reuniting the Church of Canterbury as a whole with Rome is not merely Utopian—it is (under present conditions) to bring a very tragic question dangerously near to comic opera. On the other hand, nobody could imagine it possible to deal with an Anglo-Catholic section until some external test has been devised by which that section could be at least defined and recognized. The new Fellowship

is not intended to come into competition with existing organizations, but it is just possible that in some important respects it may supersede them. For instance, the English Church Union will continue to exist, but besides being somewhat out of date, perhaps over-prone to meddle directly with political and ecclesiastical controversies, it has the disadvantage that its members hardly know how far it stands for what is definitely "Catholic," or merely for what is "High" in a vague and unpractical degree.

The campaign which is projected by the new Society is an ambitious one. It is intended, and we learn that arrangements are already in progress, to carry the message of the Congress into every corner of the United Kingdom through the instrumentality of a specially trained band of Missioners who are to be known as "The Congress Preachers." It will be their direct aim to imitate the Friars in the days of their first fervour, and like them by penance and preaching and prayer to bring the lesson of the Cross to bear upon the mass of souls. It is still hoped that among the unpromising multitude there may yet be found smouldering embers of Christian faith, which may be kindled to life by a new and direct appeal from men speaking in Christ's name. Parochial Missions, Retreats on the Ignatian system, besides more ordinary methods of evangelization, are to be undertaken; there is to be a special attack upon schools of every description, commencing with the Public Schools; and committees are already in operation to deal with problems of moral and ascetic theology connected with the training of clergy. As the whole programme may involve large expenditure, machinery for raising and maintaining a central fund will be at work on a considerable scale. In short, it is fully realized that for a movement like this only two possibilities exist—it must either become a huge success or it

must fail miserably. Which of these alternatives will eventuate time will tell—and before very long. The movement is in capable hands.

We repeat there is in all this no conscious effort to prepare for a Rome-wards movement, but all the same it points that way. At least we may lay it down as evident from our Catholic standpoint, that without the searching of hearts which this new effort portends, no reunion on a considerable scale is even thinkable. Hitherto the Anglican attitude has been impossible, not so much because it was poisoned with anti-Papal prejudice, as because it was vague and unspiritual. It never attempted to distinguish between what was real and what was imaginary; it took the shadow for the substance. Elements of reality have, it is true, existed among Anglo-Catholics from Tractarian days onwards. We can at times discern a tendency to transcend nationalism and that taste for novelty and insubordination which has often marred the Catholicizing movement. To such a tendency we must trace the steady stream of converts to the Church, to say nothing of the many devoted men and women who lived and toiled for Christ and died in good faith without feeling any necessity for leaving (as they said) the Church of their Baptism. But taken as a mass, the Anglo-Catholic body has been hitherto wanting in coherence and direction. It has lost itself, if not in a Protestant atmosphere at least in the miasma of national Churchism, and as long as Anglican theories held good, all really Catholic aspirations were in danger of being stifled. But the old system of belief and of Apostolic succession is crumbling rapidly. We believe it is because the more alert minds feel that something is wrong, that they are now founding a new organization and trying to infuse a new spirit among their followers. Whither all this will lead them and where it will land them they do not

clearly see, though probably many of the leaders suspect what they cannot or dare not enunciate even in their own minds.

We should have a clearer vision. The time is not yet when Catholics could officially give leading or support to the tentative and experimental efforts of Anglo-Catholics towards the Faith. We must wait; but we may be kind and sympathetic, not critical and hilarious at their mistakes. They are already disposed to approach us as friends; individuals among them and sometimes even societies ask for light and leading in various ways—and this should be, and generally is, freely and generously accorded by Catholic priests and laymen.

We must above all things guard against that narrowness of spirit which, thank God, our non-Catholic friends are rapidly discarding. From the standpoint of faith in a real as well as distinct from an imaginary catholicity, it is not surprising that many of those who are fighting for the Faith get irritated when they see what they believe false lights thrown out. Nor would there be any use in closing our eyes to the fact that the drawbacks attaching to the Anglo-Catholic religion are heavy indeed. But it behoves us to see both sides of the question. There is much truth in the saying that "imitation is the sincerest form of flattery." And if numbers of potential converts find all they want in a half-way house, yet there are many others who come to the fold solely because their minds have been trained in the Anglican Church to Catholic belief. But is not all this counting of scalps weary work? Is it not better to regard the harvest as a whole, to see it ripening for the sickle, rather than to count the few stray grains of corn, each of them precious though it be?

We referred to Fr. Walker's book on Reunion, which combines a whole and unreserved assertion of Catholic

principle with a large-hearted sympathy for those who are groping their way towards the Church. In a small pamphlet, entitled *Our Separated Brethren* (C.T.S.), he pleads for a tolerant attitude on the part of his co-religionists to Anglo-Catholics and Free Catholics, from which we venture to quote the following words: "To our mind, not even the glorious ideal which the Anglo-Catholic has in view, and to realize which he labours so incessantly, can justify his remaining where he is—not only in schism, but in communion with bishops who teach not the Faith which he professes. Yet he does remain—sometimes because he recognizes that his Faith is not yet our Faith; sometimes perhaps out of sheer loyalty to the Church of his birth, and genuine zeal for her conversion. In any case there he is—an Anglican who is not less zealous for England's conversion than we are ourselves, and who labours no less strenuously in that cause. What ought we to do about it? Ought we to sympathize and, where possible, co-operate? Ought we merely to stand aloof? Or ought we, repelled by the arrogance of modern Anglican claims, to be at all times and in all respects hostile?"

We think that by writing thus in a popular pamphlet Fr. Walker added greatly to the notable service which his larger work did for the cause which all Catholics have at heart. It is the spirit of his writings which we wish to commend more than the views which he has propounded as to the way in which Reunion will come about. That is merely the expression of opinion of one who never belonged to the Anglican Church and has no inside knowledge of High Church policy. His entire aloofness from this side of the problem only gives greater weight to his plea for toleration of the inconsistencies and vagaries of Anglicans.

However, we shall now consider a movement which

presumably has for those in Fr. Walker's position a very close and personal interest. So far we have been discussing Anglican Catholicism, and the "Free Catholic" movement is something of much more recent growth. It is indeed a surprising development and one not easy to appraise at its exact value. If we are to consider the actual number of its adherents it is not particularly important, but all the same it appears to contain no small promise of a notable future. The Free Catholics are Nonconformists with strong "Catholic" leanings; and in their present position one can hardly help comparing them with the early Tractarians, with whom they present points of similitude as well as of contrast. If the Free Catholic leaders are not quite Newmans and Kebles, yet as men of strong conviction, of originality, of high qualities of thought and expression, Dr. Orchard and his colleagues ought not to be underrated.

Their position as Congregationalists, Presbyterians, or ex-Unitarians, gives them a status radically different from that of the Oxford leaders, whose place within the Church of England was of vital import. Newman and his followers felt that their main task was to prove that Catholic principles could be rightly maintained by Anglicans. One result of this effort was that Tractarian controversy largely related to formularies, ecclesiastical polity, and local tradition. From such discussions, which are not really fundamental, the Free Catholics may easily dispense themselves, so that they can get to the heart of things more directly. Moreover they are, comparatively speaking, unshackled in their action, and as they can view the Church of England Revivalists from without they have the advantage of learning something from the mistakes as well as from the achievements of their predecessors.

To illustrate their attitude we cannot do better than quote from a recent sermon by Dr. W. E. Orchard, entitled "The Revival of Catholicism."*

"The nineteenth century witnessed the gradual catholicizing of the Anglican Church, and that against the general interpretation of its documents and traditions, in spite of the popular opposition to ritualism, and the efforts of prelates, secular authorities, and the press, to discredit it. It has been a strange movement, whose direction is even yet not determined, always struggling against the compromise of the Elizabethan settlement, sometimes degenerating into a narrow sectarianism, developing a waspish temper and producing a curious type of character, and anon flaring out in splendid challenge and producing men worthy to be classed with the saints and churchmen of former times; in one direction obscurantist, conservative, and depending upon the rich, and in another serving the poor as no other Church ever has, and standing out for their rights even to the point of proclaiming a revolution.

"And now there has commenced a movement in Nonconformity hardly more than a number of tiny rills breaking out here and there in a revived Church consciousness, a demand for unity, the revival of sacraments, and the employment of a richer symbolic worship; not yet united in one stream, and as likely to get lost in swamps and bogs as ever to reach the open sea, and yet sometimes leaping forward and flowing deep in a fashion that might promise a more rapid change than even the Anglo-Catholic movement has effected.

"It is all part of a great movement, the most synthetic and reconciling movement of our times, and it is as such that it has to be considered. There is something in the human heart—some say it is the old Adam, and some the

* *The King's Weigh House Pulpit*, March, 1921.

Spirit of God—which makes Catholicism a permanent and universal craving and fascination. On the basis of any expectation of the future, it is the one religion that can be trusted to survive, and, however it changes, to remain the same."

Having felt the full significance of this mental attitude, we find it strange to note the way Dr. Orchard and his confrères regard the Church of Rome. Their warm sympathy and admiration extends to those doctrines, institutions, practices, and to that indefinable spirit by which Catholicism has ever been historically marked off from other systems of religion. But when they refer to Rome as the centre and source of Catholicism, her power, her exclusive claim to men's homage, her ubiquitous influence, even to the practical and devotional methods which she inculcates upon her children—there is among them the note of superficial knowledge, of amateur criticism, which we have been accustomed to associate with *Church Times* leader-writers. The truth is that with all their ardent longings and protestations (which we believe to be thoroughly sincere) about the Catholic Faith, these new apostles have far to travel before their minds are free of rank Protestantism. Nor is this altogether to be wondered at. They are not thinking seriously about submission to the Church, and they are ruthlessly driven to justify themselves, not merely before their fellow-men, but before their own conscience. Besides, to them, as to ordinary Protestants, the Catholic Church is something very much in the air. As a vision it is no doubt real enough, and their whole aim is to make it more so, but all the same the Church does *not* represent to them anything which exists. In the order of actual fact, the "Catholic" body is a jarring and conflicting welter of rival churches, sects, parties, and programmes. Like their Anglo-Catholic prototypes, they

have never done deploring the inconsistency, the mutual destructiveness of professing Christians; but when they talk about Catholicism it is of something which is in solution, and which at their touch is to emerge out of a sorry mess, purified, vivified, once again unified. This beautiful dream haunts them, but with no suspicion that all the while what their mind fancies has in all essentials always existed and still exists outside of dreamland.

They want a Catholic Church, but they want along with it a kind of freedom which is easy for their minds to depict, but which never has existed nor could exist in any actual human institution. They want to have the glory, but none of the dust of victory. Far be it from us to deny those flecks of dust, those human limitations, errors, drawbacks which the Free Catholics love to depict as infecting the actual Roman Church even in high places. But those who know the Church from within read in her record a very different story from that given by alien critics who cannot or do not distinguish the permanent from the temporary, or the essential and divine from the human and accidental.

There is all the difference between being ravished by a transcendent reality and being inebriated by a strong imagination.

But while admitting that Free Catholicism is full of paradox, our object in discussing it is not to criticize it as a somewhat novel system of thought; what we insist upon is that its advent marks a concurrent advance, or rather change, in the whole tone of the Nonconformist mind and conscience. The Free Catholics are but the advance-guard of a moving mass of men. Though numerically nearly negligible, and by no means representative of the bodies to which they severally belong, they have their significance were it merely in the storm of opposition which their teaching and procedure has

aroused among their own co-religionists. If we thought that, as is the case of their Tractarian forerunners, the bitterness of the attacks they endure is any measure of the ultimate success awaiting their efforts, we should have to grant that they are a very important handful of men.

This opposition, again, profoundly influences their action. They know that it would be useless to force the pace. In their own minds they have full Ritualistic leanings, but as in the early days of the Anglican Movement the revival of doctrine must precede that of ritual. There has, of course, been for years a tendency among the Free Churches of England, as among the Presbyterians of Scotland, to revert to liturgical forms, elaborate music, and ornate and ecclesiastical types of architecture. Their communion tables are sometimes fitted with stone tops and other accessories which give them an altar-like appearance, and although elaborate ritual is not generally admitted, some of the Ministers occasionally employ gestures which suggest sacerdotal doctrines. A very few churches, like that of Dr. Orchard in Mayfair, have already put on the appearance of full-blown Catholicity familiar in advanced Anglican churches, with confessionals, altars, tabernacles, lights, and incense—High Mass and Benediction being regularly performed, confessions heard, and fasting communions expected.

This is, however, quite exceptional, the more common aim is to revive Catholic faith, with the natural expectation that its expression will follow later.

Nor are the leaders of the movement under any illusion as to this task of infiltrating the Nonconformist mind with Catholic and sacramental doctrine. They are quite aware that it must be a slow process, and like their Anglican brethren they intend to mingle with the propagation of their peculiar views from the pulpit a strong element of evangelical teaching.

As believers in supernatural religion they are stalwart opponents of Modernism, which has infected the Free Churches at least as deeply as Anglicanism, and from this point of view they especially deserve our respectful and prayerful sympathy. Their avowed intention is not the restoration of the Catholic Church in England pure and simple, but rather its infusion—or shall we rather say fusion?—with Free Church principles. As they put it, their mission is to "catholicize the Free Churches, and to free the Catholic Church" from bigotry and obscurantism.

We must not suppose that Free Catholics are particularly enamoured of the Anglo-Catholic revival. They are in fact at least as candid in their criticism of Canterbury as of Rome. And they have even gone so far as boldly to admit that though "it would be a desperate choice, yet if a Free Churchman were to be so foolish as to abandon his freedom, we think he would probably play leap-frog over the Church of England, and land with two feet together and firm in the middle of Rome."* Nor are they intent upon founding a new sect. On the contrary, they form a Society or Fellowship in some respects analogous to that of the Servants of Christ. Like the High Churchmen they do not contemplate any elaborate organization, but a simple enrolment of members with no obligation except that of signing the "Basis" of the Society, which is a statement of its underlying principles. It would be too long to quote fully, but we may give one or two sentences:

"We uphold the sacrificial significance of worship; while recognizing the worth of the simplest forms of sincere worship, we believe in the grace of sacraments, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul; and all this we shall seek not by imposing our will on others

* Rev. J. M. Lloyd Thomas in *The Free Catholic*, vol. v., p. 101.

or by hasty innovations, but by labouring to secure an appreciation of their spiritual right and their adoption by common consent.

"We seek a reconciliation of the individual and congregational liberties developed among the Free Churches with the essential order and government of the Catholic system."

Thus we see there is to be a reinforcement, most probably a powerful reinforcement, of the Catholic Revival in quarters where it was not expected. No one who has any sense could doubt that such indications of an upward tendency among Protestants will react favourably upon the efforts of the Catholic Evidence Guild to bring home to the masses some knowledge of Catholic truth. It is obvious that however wide the gulf that separates us and our ideals from those of Anglo-Catholics and Free Catholics, yet we have much in common. The task that the Guild proposes to itself is a huge one, and it will want all the assistance it can get. Non-Catholics can reach many whom we cannot, and they have many advantages in their field of work which are debarred to us. If we wanted mere immediate results, the case would be arguable—though even in regard to conversions it is probable that upon the whole these movements will make as many as they will mar. But when it is the question of exploding prejudice, laying the old Protestant bogey, and familiarizing the nation with Catholic belief and its advantages—we must admit that "Catholic" Fellowships, whether Anglican or Free, are friends indeed and allies beyond all price.

But there is another consideration, if possible more important, for the advocates of the Evidence Guild. It is within the power of the Guild not merely to give sympathy and support to these well-meaning Revivalists, but to give them steadiness and direction where most

they need it. They are as Catholic as they know how to be—or shall we say as they dare be? Their programme halts between ideals which are really incompatible, because they radically misunderstand the true Church. Their prejudices are no doubt acute enough, but we can help to remove them, not indeed by argument, but by action. The main reason why they dislike us is because (to put it plainly) they believe we are out of the running. We must be shunned because we represent an impossible religion. We are foreign, we are antiquated, we are out of touch with modern minds and with modern men and women. We want light and air let in—it is part of their mission to liberalize us. Now the whole spirit of the Guild is something democratic, popular, up to date, unconventional. How can a religion be tabooed as impossible for workaday people if it sends out its message to the workers, not through priests or parsons or paid propagandists, but through ordinary working men and working women who stand on a platform and speak out their mind frankly and freely to all comers? True, the Catholic Church never did this before—at least not in times within our memory. But it is going to do it—it is beginning to do it. That is the beauty of the Guild. Its action is important—but its reaction on the minds of Anglo-Catholics, Free Catholics, half-baked Catholics, lapsed Catholics, and non-Catholics, will be incalculably better.

It is really a bewildering thing to have rival religions calling themselves by the same name, holding in great part the same truths, face to face with the same deadly peril, and yet in seeming irreconcilable opposition to one another. It is time—is it not?—that Catholics should strive and pray for the hour when there will be but one "Catholic" Church in England. Of course, we can try and comfort ourselves with the thought—"it is not our

fault, we cannot help all this confusion and contradiction on the part of outside religions." We can, of course, wrap ourselves up in our immediate interests, taking little or no heed of what is going on in the nation at large. People who do that are really sectarians, whatever they may call themselves. Once let Catholics grow careless about propagandism, and they will become a dead or dying remnant. Thank God we are alive, and there is no better proof of it than the spirit evinced by the promoters of the Guild with the Head of the English Hierarchy as their own head. When our neighbours know that we are alive, that we mean business, they will unconsciously change their attitude of scorn and indifference. "Nothing succeeds like success." Already there are marked signs of the coming change, but God knows there is plenty to be done before we can take our true position of leaders of thought, leaders of action. A frost-bitten man does not get his full powers of locomotion all at once. We look back upon penal times with some pride in our forefathers who did their bit and did it well! But let us not pretend that we are now in penal days or that we ought to act like people who are. *Verbum Sapientibus.*

# CHAPTER III

## THE FOUNDATION OF THE GUILD

THE significance of the events we are now going to describe could easily be misunderstood. Especially in the light of the facts recorded in our first chapter, it might be maintained that the work undertaken by the Guild was not a very novel departure, and that at most the new organization proposed to do with more efficiency what had already been done with considerable success. If, however, we look beneath the surface, we shall gain a different and, as we believe, a juster view.

It is, indeed, too soon to prophesy what will be the ultimate outcome of the movement, and time alone can prove whether our opinion is correct—an opinion founded, not upon theory, but upon a knowledge of facts and of persons. We hold that the coming of the Guild imports a new departure, because it imports a new spirit into the Catholic life of this country.

The C.E. Guild rose out of a feeling which had been indeed growing among Catholics for a generation, but which was made vocal by a great national crisis. In the eyes of the people the War had put various forms of religion and irreligion to unwonted tests, and Catholicism had come forth triumphant. The nation as a whole had in various ways come to feel that our position was changing in the country; no one high or low could doubt it. Thus, Catholics were gaining a new sense of responsibility. They could no longer acquiesce in the supposition that the Church had merely a mission for a select few. The time had evidently come when we could get a new sort of

hearing, but it was also becoming clear that Catholics had to bestir themselves. They must now prove that they are not one among other sects; they must make good their claim that to them belongs the whole nation (nothing less) as their inheritance. On all fronts the unique power of our Faith had been displayed—in camps, in trenches and in hospitals. On French soil, too, the influence of Catholicity had been emphasized by the sight of a reviving Catholicity where it had been most depressed, and where the one outstanding military genius who won the war was known to be an ardent believer. At home the work done for England by the sons and daughters of the Church was recognized as of the highest value. Catholicity was in the air.

The Guild was founded early in 1918, before the War was concluded; but things were so far advanced that all minds were set on the problems of national reconstruction. It was a time of thought and of anxious thought. No wonder that men and women of Catholic faith were stirred to new efforts and new plans. The hopes and the fears that surged in many hearts were expressed in burning words by the Cardinal Archbishop in a Pastoral Letter, which was ordered to be read in all his churches on Quinquagesima Sunday, February 10th, 1918. His Eminence expressly says that his concern was not with exclusively Catholic interests, but with those common problems of national importance which had now become acute.

The Pastoral proceeds: "It is a moment when all Catholics should reflect very seriously upon their duties as citizens and upon that special contribution to the common welfare which they are enabled to make as representatives of an age-long and world-wide tradition. The Catholic Church has helped to bring social order out of chaos in times past; many of our countrymen feel

that her help is much to be desired in the coming reconstruction. They recognize, for instance, that she is able to combine social stability with liberty, and thus to avoid the calamities both of anarchy and tyranny, into one or the other of which this country might easily drift."

And the Cardinal comes nearer to our subject when he says that there is no doubt as to the readiness of our countrymen to listen to the teachings of the Catholic Church if an opportunity can be given to them of knowing it. Their attitude towards the Church is rapidly ceasing to be one of indifference. Widespread interest is shown in our doctrines and practices, especially in all that we may say about the grave dangers that now threaten the world. And the Pastoral lays stress on the adoption on a large scale of "Catholic practices, as Prayers for the Dead, and on emblems like war-shrines, crucifixes, and other objects of Catholic devotion, all pointing to a feeling that in the heart of the people Catholic tradition has been never wholly obliterated."

And while the above appeal confirms our view that a movement for popularizing Catholic doctrine was no chance breath of enthusiasm, but a deep patriotic stirring of the very heart of our Faith, other causes not so fundamental, but of great importance, were at work. Our readers have been made aware that owing to the War the ranks of those who expounded Catholic doctrines to the crowds had been depleted. But there was no cessation, rather an intense activity of anti-Christian speakers in the Park. In the previous year (May and June, 1917) letters in the *Universe* had called attention to the blatant atheism and hideous blasphemings of members of the "Metropolitan Secular Society," who, before large audiences, held up our Redeemer to open ridicule, with no one to reprove them or say them nay. Those who took part in this correspondence (some of whom were

leading Catholics) were not in agreement as to the best course to be pursued, but there was no difference as to the necessity of doing something.

Soon the matter was taken up in the *Westminster Cathedral Chronicle*, where an article appeared, "Is Park Preaching Practical?" It was unsigned, but there can be now no impropriety in stating that it was by the Editor, Fr. George Coote,* who was, and is, in the closest touch with His Eminence the Cardinal, being, in fact, on the Secretarial staff at Archbishop's House. Father Coote had been making a study of the question by personally listening to the various speakers in the Park, and was at this very time strongly urging on the Cardinal the necessity of adopting a new line to counteract the flood of atheism. In the article he adumbrated in striking terms the very policy which the Guild is now following, as follows:

"What I feel to be the need of the times, therefore, is a well-organized Catholic Christian Evidence Society, Guild, or Circle for men and women, that will state and explain, not exactly and solely Catholic practice and discipline, but the *principles of Christianity* as set forth in Catholic theology, philosophy, and ethics; ready to go forth with a stream of trained speakers week after week, not out for petty controversy, but to unfold the wealth of Catholic Christian principles in their hearts and on their lips."

Needless to say that His Eminence was fully alive to the necessities of the case, and, indeed, we have quoted words from his great Pastoral issued early in the preceeding year, which express an anxiety to see a new effort made to reach the multitude and acquaint them with Catholic principles. Before the end of 1917 he had even called

* Now the Very Rev. Monsignor Coote. The Article appeared in April, 1918.

a small conference of leading priests and laymen to discuss the new situation, and to consider what method should be adopted to meet the conditions that had recently arisen. There was unanimity on the need for taking action, but the difficulties of starting a new campaign on a national scale were felt to be serious. The War was in full swing, the minds of men were fully preoccupied, many possible complications were foreseen, and any mistaken or abortive scheme might spell disaster, or at least would prejudice future efforts.

The main difficulty after all was to find the right people for organizing the work on any hopeful lines. It is not always easy to find the sort of leader that was wanted, a man with no ordinary talents combined with a spark of rare enthusiasm and the faith that moves mountains. But such a leader appeared and, strange to say, just at the right moment. As we think the appearance of Mr. Vernon Redwood was given us by Providence, there is nothing further to surprise us in the fact that he came from the Antipodes, and that his coming was due to quite another motive than to start a Catholic Evidence Guild. Being, in his own country of New Zealand, a leading tenor, he had come with his wife (who was also a vocalist of distinction) to Europe in order to undergo a course of two years' study under an Italian master. His uncle, the venerable Archbishop of Wellington, New Zealand, being interested in his project, had materially assisted by providing that the education of Mr. Redwood's family should be secured during his absence. Subsequently he got connected with war-work under the Ministry of Food, and thus, being in London, he was prepared to do some occasional singing. But it happened that unforeseen difficulties always interfered. His voice seemed quite out of order, and among other things a bad London fog, in the course of which no less than seven people lost their

lives, upset his arrangements. Mr. Redwood now became strongly convinced that the reason for this was that God wanted him to do something different from singing, but he had no idea of what it was. One day he strolled into the Park, heard the ribald anti-Catholic speakers, and at once, as by a lightning-flash, realized what his mission was going to be.

The result of this conviction was that he asked and obtained an interview with the Cardinal, and implored His Eminence to allow him to take the field against the Atheists of Hyde Park. Welcome as this offer was at such an opportune moment, the matter was one that still required deep consideration. Among other questions that must be decided was the relation that a new undertaking should bear to existing organizations, which had been long working in the same field, and which had well served the Catholic cause. It was inevitable that some of those interested in the Guild of Ransom should view with concern a proposal to inaugurate a new campaign parallel to theirs, but not directly connected with it. Mr. Redwood had already been in communication with the Master of the Ransomers, and it seemed at one time possible that he and his friends would take the field under the ægis of the existing Guild. Still, it was ultimately thought wiser to start on independent lines a Guild which could work harmoniously with the Ransomers without any direct affiliation to them.

As the spirit underlying the new movement had sprung out of new conditions, there was perhaps a feeling that a completely fresh start should be made, and that a new organization, unhampered by the traditions of the past, should be inaugurated. Moreover, Mr. Redwood had determined to use methods to which he attributed special importance. He thought it necessary that his platform should have a Crucifix planted on or near it; that Catholic

prayers should be used before and after meetings, and in general that a more aggressive attitude should be adopted by coming close up to the position at present occupied only by anti-Catholic propagandists. All these points were new departures, and showed that Mr. Redwood's proposed campaign would be started on lines special to his own personal predilections.

The wisdom of this programme had yet to be proved, but we shall see later on more fully how it has been justified by the event. A meeting at Westminster Cathedral Hall was summoned, and notices were sent to the clergy of the Archdiocese inviting them to make it known to their flocks and to invite their attendance. The circular stated that for some time past the question of lecturing in the public parks of London on the fundamentals of Christianity had been considered of pressing importance, in view of the general readiness and craving for right teaching, and the occasion that the War had given to Atheists and others to misdirect the people's attitude towards Christianity. The announcement follows that in cordial co-operation with the few who have for many years given themselves to this work of public evidence lectures, a Westminster Guild would be inaugurated on April 24th in the Cathedral Hall, with the presence of the Cardinal Archbishop. From this date weekly Wednesday evening instruction lectures would be given by a priest in one of the rooms attached to the Cathedral Hall to those who wish to train themselves for the work of public speaking. Several persons had already promised to attend the weekly class.

The meeting was attended by about 200, the laity being well represented. His Eminence appointed two of the Cathedral clergy, Rev. E. Messenger and Rev. H. Darbey, to be responsible for the Wednesday evening classes. Subsequently five members of the Cathedral

staff were appointed as Chaplains to the Guild, including Mgr. Jackman and Fr. Coote. To these were added Rev. Frs. Cuming, Mason, and W. Reany. In the *Chronicle* of July, 1918, it was stated that about forty learners had joined the classes, and that there was a weekly average of twenty-four attending them.

Meanwhile, Mr. Redwood, who was ably seconded by Mr. Hand as Hon. Secretary of the new Guild, had taken up his pitch and planted his Crucifix in the Park.* As was expected, the extreme Protestant section known as the Kensitites led an attack, which was never very formidable. However, a bodyguard had to be provided, and there was one stalwart Irishman who undertook to protect the Crucifix at the cost of his own life. Rushes were made and repelled, and then a notice was insidiously sent to the Police authorities that the Papists were causing disturbance and threatening bloodshed. Detectives from Scotland Yard were sent, but they soon found out the facts, and reported favourably of Mr. Redwood and his colleagues. Since then there has been no further trouble. But on one occasion a troublesome Kensitite was brought up by the Police and heavily fined for brawling. The attitude of the audience has been consistently friendly and respectful, and at the Guild meetings generally the crowd shows a marked attention to the Catholic speakers, frequently a preference for them over those of other platforms.

All controversy among Catholics as to Mr. Redwood's attitude was at an end. In particular, the relation between the Ransomers and their younger sister are

* The Crucifix had been presented by two ladies, one of whom had been an enthusiastic advocate of the new movement, and had constantly urged Mr. Redwood to persevere with his plan. On August 4th Mr. Redwood thought it a happy augury that it was the Anniversary of the declaration of War by England. He felt like waging war himself.

cordial, and joint meetings have been held at Westminster and elsewhere.

The friendly rivalry of the two bodies has a good effect, and the Guild of Ransom is now much more flourishing than it has ever been since the period of difficulty set in. Proposals for even a closer union than at present exists have been set on foot, and if the two bodies co-operate loyally and thoroughly, as no doubt they will, the happiest results for the common cause must be anticipated.

As we commenced this chapter by quoting one English Cardinal, we cannot do better than conclude with the words of a second, His Eminence Cardinal Gasquet, who wrote in the *Chronicle* of December, 1919:

"During my visit to England this year the most encouraging feature of the present Catholic activity in the country which came to my notice was the work of the Catholic Evidence Guild. I not only had the advantage of a long talk with its Master, Mr. Redwood, but on one Sunday afternoon I was present in Hyde Park for a couple of hours, and listened to the various speakers. What I heard and saw gives me great hopes for the future of the movement.

"The idea which has called the Guild into existence, and which has enabled it to develop in so short a time to its present proportions, is this: Since the many millions of our fellow-countrymen outside of the Catholic Church are in entire ignorance of the real teaching of the Church, somehow or other we have to reach them and give them the chance of knowing the truth. It is quite certain that the masses of the people will never come to us or our churches to hear what we have to say; and, indeed, there would be no room for them in our buildings did they dream of doing so. If the masses will not come to us to learn, obviously the only possible way is for us to go to them and put before them what we Catholics hold and

teach. It was this that inspired the formation of the Catholic Evidence Guild. In many obvious ways it is better that in this missionary work the principal workers should not be priests, but laymen, provided only that they are well instructed in their religion and, what is of equal importance, that they are practical and even devout Catholics.

"I had the opportunity of seeing something of the intense devotion which animated the members of the Guild on the day I visited the Catholic stand in Hyde Park. On that evening some of the lecturers, having finished their task in the Park, were at once starting off to continue their zealous work in another part of London, whilst other speakers took their places in Hyde Park. I was told that the lectures continued from 3.30 to about 10.30, and that the last audience were always largest when dark had fallen.

"Another thing that struck me much was the attitude of the thousands of people who stood listening to the exposition of the lecturer. They were silent and respectful, and, what was wonderful to note, whilst many came for a while and then moved away, many others remained after one lecture had ended, and seemed only too ready to listen to speaker after speaker. What is even more remarkable was the fact, as I was assured by Mr. Redwood, that very many came Sunday after Sunday to learn Catholic doctrine, and that there were in reality numerous conversions to the Faith—evidence of the utility of this missionary work and of God's blessing upon it.

"From the above few remarks it will be obvious that I was most favourably impressed by what I saw and heard in Hyde Park on that Sunday evening. I firmly believe that His Eminence, the Cardinal of Westminster, has done a great work for the future of the Catholic Church

in England in encouraging this movement. The Guild is but just founded, and even in the near future there is promise of great expansion. It will spread from London to other great centres in England, and I have the sure hope and belief that this form of lay apostleship will, within a few years, be found in all Christian countries. It is necessary, absolutely necessary, if the word of God is to reach the multitudes—those millions of men and women who are ignorant of the Catholic Faith—that it be preached to them in the highways and by-ways of our great cities; and as they will not come to us, we must go to them."

## CHAPTER IV

### THE WORKING OF THE GUILD

BEFORE relating the external history of the Guild during the two or three years it has been in operation, I propose to describe the spirit of the work as manifested in the rules and activities of the organization. From its inception the Guild has been fully conscious of the importance of prayer and personal sanctification, thus carrying on the tradition of the Guild of Ransom, which distinctly states that "its essence is prayer, but a prayer which bears fruit in work of a many-sided character."*

As the leading idea of the Founder of the Ransomers was devotion to our Lady and to the English Martyrs, so the Catholic Evidence Guild has chosen, as its guiding principle in the spiritual order, devotion to the Holy Ghost. We shall devote a chapter to this subject, therefore it is not necessary to enlarge upon it here more than to express an opinion that this dedication proves not merely deep earnestness on the part of the Guild, but a singular intuition as to its own practical needs.

This one fact of devotion to the Holy Ghost makes it almost superfluous to describe the rules and counsels which are given to members as to their prayers, attendance at Mass, reading of Scripture, Retreats, Recollection Days, and above all, frequent or even daily Communion. We may, however, quote a few sentences from

* The Jubilee tractate of the Guild, entitled *The Ransomers*, 1912, p. 5.

Appendix B to the Report of 1918 by the present Master of the Guild, Mr. Mark Symons, and entitled "The Spiritual Appeal of the Guild." He writes: "We are pioneers of God's Army; we are Lay Missionaries, Little Apostles. To take up this work is a vocation, an honour, and a glory. Listen to the words of Isaiah: 'How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace.'" And, further, Mr. Symons adds most particularly: "The Apostles were not sent forth until upon the day of Pentecost they received the Holy Ghost and were endued with power from on High. It is therefore in our Rules that we pay special devotion to the Holy Ghost. He is the Giver of Life and Light, the Sanctifier, the mutual Love of the Father and the Son, Personally subsisting. By Him the Apostles, without human wisdom, converted 3,000 souls at their first preaching."

When, however, we turn to regard the external activities of the Guild, we find that these embrace two departments: the preparation for the apostolate, which (in addition to the spiritual means we have mentioned) requires study and training; and the actual work in the mission-field. A very little reflection will convince the reader that the work of preparation is for many reasons a difficult matter. We should like also to point out here its great importance considered in itself. This is not the place for treating of it in detail; but anything which forces the laity to study their religion, to make themselves familiar with the history, the liturgy, the discipline of the Church, as well as her doctrines, especially as related to human society, must, when carried on seriously, react upon modern Catholicity with a truly regenerative power. On all sides we see reason to deplore the apathy of Catholics in the intellectual order, and many of us find it difficult to believe that a religion which is exclu-

sively emotional can be really strong or healthful. It certainly cannot be apostolic.

Having merely indicated that prayer and study constitute the less obvious but very essential part of the Guild's activities, we may devote this chapter to a brief account of the early history and achievements of the Guild.

Owing mainly to the exertions of Mr. Redwood, it was found possible to acquire and fully pay for a C.W.L. Hut which is in the Cathedral Precincts, Westminster. This, after suitable renovations on a considerable scale, proves a convenient rendezvous for meetings of the Guild and its various Committees and for the training of speakers. Besides the main hall, which accommodates an audience of from 200 to 300, there are smaller rooms and a library for the use of present or future speakers. The Annual Meetings, which are open to the Catholic public, are held not in the Hut, but in the Cathedral Hall, Westminster. One advantage of being housed so near the Cathedral is that it is easy for the Guild Chaplains to attend meetings, and in various ways to render assistance to the work. I have been specially requested to state that the officials are not merely grateful to the Cathedral clergy for the attentions they have lavished upon them—they are convinced that without the willing co-operation of the priests, given in spite of their many arduous labours, the Guild could never have attained anything like the success which it enjoys. The Cathedral staff has been seconded by others, but more especially by Dr. Arendzen, of the Catholic Missionary Society, who succeeded Fr. Messenger as Director of Studies, and whose devotion and enthusiasm for the work, united with singular ability in apologetic discourse, is beyond all praise.

Mr. Redwood, moreover, has asked me to record that the Fathers of my own Order helped the work from its

very inception. Farm Street Church is the nearest to the Marble Arch, and the Superior, Rev. T. Donnelly, S.J., when invited spoke from the Guild platform. More recently Fr. A. Day has been a most assiduous speaker, and has drawn big crowds and made converts. Fr. Bernard Vaughan has also spoken, and others, including Jesuit Fathers from Ireland, America, and, I think, India.

Having just referred to Mr. Redwood, this may be a suitable point to notice that in 1920 he insisted on keeping the rule by which it was necessary for him to retire from the Mastership. The Council wished to keep him longer, but on his remaining obdurate elected in his place Mr. Mark Symons, to whose initiative the Guild owed much on its spiritual side.

Mr. Redwood was then elected a Vice-Master, and still takes an active part in the proceedings, though his duties frequently keep him away from London. The Guild is fully aware that it can hardly estimate the debt which it owes to his courage, eloquence, and personality. When facts speak for themselves panegyric is superfluous. And no one is more conscious than Mr. Redwood himself that his natural powers, great though they be, could not of themselves have produced the results which have followed his action, and at which he is much astonished.

The Governing Body of the Guild is a Council, composed of His Eminence the Cardinal Archbishop, who is *ex-officio*, President, Vice-Presidents, Master and Vice-Master, Chaplains, Director of Studies, Advisers, two Treasurers, General Secretary, Press Secretary, Librarian, Warden, and not more than nine other Lay Members. There are two classes of Members, who must be Catholics of either sex, Active and Ordinary.

*Active Members* are those who have undertaken to equip themselves in Catholic apologetics, and to devote a reasonable amount of time to the work of the Guild.

*Ordinary Members* are those who support the objects of the Guild by an Annual Subscription of at least 1s., and have undertaken to use their personal influence to promote its objects. They are admitted to all lectures and may vote for Officers, but are not entitled to hold office.

There are several sub-committees which assist the Council in carrying on its work. Some of them are occupied in propaganda work, which consists partly in the search for new and competent speakers, and partly in arranging for the actual work of the various platforms. There is also a committee specially engaged in the preparation of speakers, and as this work is so important we shall devote to it our next chapter, entitled "The Training of Speakers."

The Guild has a very essential rule, and that is the entire exclusion of politics from its platform. It is evident that nothing could be more detrimental to success than to admit the discussion of interests which are not identical with the objects of the Guild. Considering the breadth of Catholic controversy, and the fact that the crowd may easily ask questions involving political issues, the observance of the rule requires no small care and determination. Yet we believe that there has been very small, if any, infringement of this principle. The rule is extended in practice to the avoidance of controversial questions of a social and economic nature, which though not strictly political yet might easily distract the meeting from its true aim, which is religious.

It is a fixed rule that no person other than an authorized speaker may make use of a Guild Platform. This has the effect that a speaker may not invite objectors or other members of his audience to formally address the meeting. It is probably a wise provision, especially because mere controversy as such is not regarded by the Guild as its real objective.

Any Active Member who desires to become a public speaker sends his or her name to the General Secretary of the Guild, who places the names before the Council. After sufficient tests and such training as is required, the Council may submit the names to the President for his approval. The Council reserves to itself a right to remove names, but in such a case the person in question has a right to appeal to the President.

In the first few months of its existence the work made considerable progress. At the Conference referred to in October, 1918—that is, about five months after the foundation of the Guild—it was reported that in spite of the demands of National Service due to War, the numbers attending the Study Classes had risen from an average of eighteen per week in May, June, and July, to twenty-eight in August, and fifty-two in September.

In the outdoor meetings there had been a similar increase. After the first meeting held in Hyde Park on August 4th there had been a similar meeting every Sunday, and it was calculated that each individual lecturer had addressed on an average 300 persons weekly. The audiences had been attentive and respectful. At the date of the Conference, meetings were also being regularly carried on in Brockwell Park and Finsbury Park. During September the Council had also sent two speakers every week to the town of Ware to give lectures in the open space in front of the Town Hall, and the speakers obtained a good audience, being asked many questions.

His Eminence the Cardinal, who presided at this Conference, spoke most encouragingly about the work. He considered that a large increase in the numbers of the Guild was needful; secondly, in those who will take part in training the speakers; and thirdly, audiences to speak to. "As far as I can tell," he proceeded, "I do not think that the audiences will be wanting. It is perfectly

certain that the minds and hearts of the English people are open, as they never were before, to the teaching of the Catholic Church—I do not say to at once accepting its principles—but they listen to them with interest, and appear to be willing to learn and to ponder on what they hear. And we must leave it to Almighty God's Grace to do the rest."

The next event of importance in the history of the Guild was the meeting held at the Liverpool Congress, August, 1920. The appearance of the new Society for the first time at this Council Meeting was felt to be a most encouraging fact; indeed, some people thought that it was perhaps the most interesting feature in the whole proceedings. H.E. Cardinal Gasquet took the chair at the commencement, but had to leave at an early point in the proceedings, when very appropriately the Master, Mr. Redwood, with the Council's approval, invited his uncle, Dr. Redwood, Archbishop of Wellington, New Zealand (and, with a single exception, Senior member of the whole Catholic Hierarchy), to take the Cardinal's place. Among the speakers Fr. Bernard Vaughan made one of his marvellous appeals, rousing the Catholics present to do something towards spreading the Faith among their countrymen. Miss Maisie Ward told her experiences of a Conference of Anglican clergy and others which she had attended by special request, and of which she gave a vivid picture. Noticing amid a general bewilderment about the Incarnation an almost pathetic gravitation towards the truth, she did her best simply to maintain the Virgin Birth and the Resurrection as essential to the doctrine as grasped by the Catholic mind. She noticed amid all their uncertainty a Catholic tone and bits of definite Catholic doctrine. She was warmly thanked by some individuals present for coming and expounding to them the Catholic position.

The Secretary gave a statement of the progress made since the annual Conference of 1918. The average of fifty-two attending weekly Study Classes as given above had increased before the following Conference to 160.

Since the Conference of 1918 a second Study Class had been formed, in which students whose time is limited are helped by the more experienced lecturers so that they may, in a shorter time, grasp the essentials of the instruction and training, and thereby obtain their licence without being handicapped. This class is held on Tuesday evenings.

Local Study Classes have also been formed at Southall, and in St. Anthony's Parish, Edgware, in the Archdiocese of Westminster. Another in which the Guild of Ransom and the Catholic Evidence Guild co-operate, is at Wimbledon. At the present moment there is a total weekly attendance of more than 300 men and women studying the principles of the Catholic Faith in order to explain them to their non-Catholic fellow-countrymen by platform and press. Herein lies the main goal towards which all the activities of the Guild must converge—namely, the production of efficient lecturers.

In Hyde Park since May, 1918, meetings had been conducted every Sunday from 2.45 p.m. until 10 p.m. Latterly, meetings were held there every evening from 6 p.m. until 10 p.m.

Other sites upon which the Guild had regular meetings were Tower Hill, World's End, Chelsea, Greycoat Place, Leather Lane, Hammersmith Grove, Southall, Ware, and Highbury Corner.

At the same Congress, Rev. Dr. Arendzen, in a paper on the Lay Apostolate, showed that it was no novelty in the Church for layfolk to be entrusted with the privilege of expounding and defending Catholic doctrine. He laid stress on the work of laymen in the spread of Christianity

during the whole course of Church history. Not only were lay Catechists used most extensively to-day, so much so that our Catholic foreign missions are hardly conceivable without them, but in the early Church it was as it is to-day. The power to teach, of course, lies with the priesthood, but much of the actual teaching work has been done by layfolk. Many of the early apologists of Christianity, whose names and works have come down to us, were undoubtedly laymen; a vast amount of the spread of Christianity from the third century onward was due to solitaries and monks, the so-called Fathers of the Desert; only an infinitesimal portion of these were either deacons, priests, or bishops. They belonged in no sense to the Hierarchy. The creation of the minor Orders by the Church was her endeavour to utilize the laymen, for those in minor Orders, not having received the priesthood, having no vow of celibacy, were laymen in a true sense, laymen entrusted with Church work.

"The Church has often made use of women who, after all, are incapable of the Sacrament of Orders. They are not allowed publicly to address the congregations in churches, it is true, yet a great part, perhaps the greater part, of all catechetical instructions in this country is to-day done as a matter of fact by women who teach in schools, or by nuns who instruct women converts.

"But what standing can a layman have in defending and explaining the Catholic Faith? If he does so in obedience to, and in harmony with, his ecclesiastical superiors his standing is firm and secure, for he has received the Sacrament of Confirmation. Some uninstructed people think this only means he is strengthened to lead personally a good Christian life; it means more. The greatest theologian of the Middle Ages, St. Thomas, taught that the three sacraments which leave a mark upon

the soul are somehow related to the priestly dignity of the people of God. The three sacraments are *ad sacra recipienda, tuenda, facienda.* In Baptism we receive the power to receive the sacred things of Christianity. In Confirmation the power to defend these sacred things; in the priesthood the power to administer and produce these sacred things. The Christian, therefore, who has received Confirmation has a divine help and a divine status to defend sacred things which an unconfirmed person has not.

"Among these sacred things is surely his Faith. The confirmed man is a Knight of God. This knighthood he can best exercise nowadays not by the sword, but by his tongue. A Catholic who is confirmed and speaks to a London crowd, many of whom may possibly be baptized, but none of whom is confirmed, speaks to them in virtue of his divinely bestowed knighthood which the Holy Ghost gave him, when by the hand of the Bishop he was anointed on the forehead with the sign of the Cross; and as long as the Catholic Knight fights in submission to his divine leaders, the priests and Bishops, he fights the battles of God."

We should like here to make a reference to one of the London suburban pitches, which has been to some extent a storm centre, and is for that reason particularly interesting. Southall is a growing town on the Great Western main line, and about half an hour from Paddington, and is connected by tram with the Metropolitan Railway. It is therefore very accessible though quite on the outskirts. It happens to be a particularly progressive and flourishing Mission, being under the charge of Fr. William Buckle, who was formerly in Anglican Orders. In the Parish Magazine we read: "Lectures on Catholic Faith by Members of the laymen's Catholic Evidence Guild are given on Sunday nights, from 8 to 10, in the

main street of Southall, at the corner of Lady Margaret Road. Study Classes for Catholics are held during the summer months in the Old Presbytery, or, when fine, in the Church Grounds. At the Classes a Lecture is given by a Member of the Guild from London, and questions are answered. The object of these Study Classes is to fit the Catholics of Southall to be apostles of the Faith among their non-Catholic neighbours—to enable them to answer the usual questions that are asked, and to meet the usual objections that are raised concerning the Catholic Religion."

As a result of the success of the Guild Meetings, combined with the large number of converts made and lapsed Catholics recovered by Fr. Buckle and his convert curate, Fr. John Hallam, the Protestants of Southall, who are of a rather old-fashioned type, took serious alarm. The matter was taken up first in the local press, in which weird charges were made against "the Romans," and later were dealt with by the *English Churchman* and *St. James's Gazette*, which contained an article called "The Story of Southall," from which we select the following paragraph:

"Southall, we may as well tell you, is a busy growing town in Middlesex, with a considerable residential population, just the sort of place on which you can easily imagine Rome casting longing eyes, and true to her Jesuit policy for the perversion of our fellow-countrymen —she has been marshalling all her forces during the past year or so in order to make Southall another stronghold for 'The Holy Faith.' Jesuit priests have been there; street corner meetings 'for non-Catholics' have been held week by week, a convent school with three or four hundred girls has been opened; and to show their daring, images of Mary have been carried through the main thoroughfares of the town amid scenes of idolatry which could not be outdone in the darkest parts of Ireland or South America."

The article then went on to describe the measures taken against this terrible Popish plot. They included a visit by the redoubtable Mr. Kensit, and a lecture in which he repeated all the dear, though horrible, stories about convents and escaped nuns—the Liverpool escape, Madge Moult flying from East Bergholt, the walled-up nun of Cracow. The stories were profusely illustrated by imaginative lantern pictures. Thanks to the energy of a member of the Guild the lecture was taken down in shorthand, and the allegations answered the following week from the Guild's platform.

All this naturally reacted upon the Guild Meetings. They were invaded by the Protestants, and although there was not serious disturbance, the speakers were rudely interrupted and heckled, and some boys who came down were restless and noisy. Probably they were more intent on seeing the fun than on causing trouble, but they proved a nuisance to the speakers. The net result, however, is that a good deal of interest has been aroused, and according to our latest information several persons are seriously inquiring about the Catholic Faith, and conversions are following.

We now turn to the Branches in the Provinces. In many directions the matter is being strenuously attended to, and there is every indication that before many months have elapsed flourishing branches will exist in most of the great centres of population. A new organization like the Catholic Evidence Guild takes time before it can become truly national. That it should start in the Metropolis and extend therefrom in all directions is right and natural; it seems to be a law in history that important movements which gradually become popular originate in capital cities like Rome, Paris, and London, or sometimes in University centres like Oxford or Wittenberg. It appears to us in every way a favourable circumstance that

the Guild is commencing in London, but, of course, it is equally important that it should not end there. Moreover, though it has been tried in a few country towns, the places that are chiefly beginning to move are the great cities such as Liverpool, Birmingham, Cardiff, Newcastle, Plymouth, and, as we understand, prospectively Portsmouth and Nottingham. Though no definite arrangements are known at the moment of writing, there is little doubt that the two great Universities will also have their Branches before very long. This is what we should consider the normal and most hopeful line of progress.

It has, however, been an untoward circumstance that the three great Archbishoprics which head our list of cities are all vacant at the same moment,* and as the work of the Guild depends essentially upon the initiative of diocesan Ordinaries, some slight delay may be expected before these Branches are finally organized—but, meanwhile, in every case the authorities have approved of certain preliminary steps being taken.

Since there is no vacancy at Plymouth, and the Bishop has been ardently promoting the establishment of the local Branch, we may describe this first.

The Branch was founded as the result of a fortnight's Mission given by Dr. Arendzen and Fr. Owen Dudley of the Catholic Missionary Society in October, 1919, commencing on Sunday the 3rd, and ending on the 14th. Those who heard Dr. Arendzen in the Hut at Westminster, after his return from Plymouth, recounting his experience were not left in doubt as to the enthusiasm evoked among Priests and people by the foundation of the Branch. He related how he had himself spoken on each of the three

* Since writing the above, Cardiff has been filled by the translation of the Bishop of Menevia to the See; the Bishop of Northampton has been transferred to Liverpool, and Archbishop McIntyre has been elevated to the See of Birmingham.

Sundays of the Mission at the North Quay, which is the usual resort of sailors, dock-labourers, and other working men, and where Socialist speakers frequently address them. All three meetings were under the chairmanship of a local Labour Leader, Mr. W. J. Carling, J.P., and they drew immense crowds, well outnumbering all the political meetings together. At this place it had been an ordinary occurrence to have meetings organized by Protestants, but the audience had never included more than a mere handful of twenty or thereabouts.

Towards the end of the Mission the preachers explained the nature of the Guild, exhorted very willing audiences not to be backward in helping on the work which the Bishop was so anxious to make a thorough success, and also got a number of booklets distributed explaining the matter in detail. Finally, a meeting was held at Bishop's House on November 19th, when eighteen men were present. His Lordship Bishop Keily was in the Chair, supported by the Vicar-General, Monseignor-Provost Barry, the Cathedral Administrator, Fr. Morrissy, and most of the local Clergy. Dr. Arendzen explained the need for a lay apostolate, and suggested the formation of Study Classes in order to carry on with the open-air work as soon as possible. The branch was thus inaugurated, and a second meeting was held on Friday, November 29th, when seven Active Members were enrolled, together with a larger number of honorary members.

The Bishop has undertaken personally to direct the studies of the Branch, two of his clergy, Fr. Northcote and Dean O'Loughlin, acting as Chaplains. Mr. A. P. Mahoney is the Master, and Mr. Leonard Warran the Hon. Secretary. The latter does a great deal of the lecturing, and being asked to describe the work, wrote: "I find lecturing on Catholicism to workmen is even more interesting than lecturing on business to Business

men." He adds that although it is not easy at present to get competent speakers, soon they expect to have six or seven fully qualified. This will be a good beginning.

Part of the work of the Branch consists, as it should, in the distribution of Catholic books and pamphlets, and also in answering enquiries which may be sent by post to the private address of the Hon. Secretary. Finally, collections are made in all the Churches for necessary funds.

Regarding future operations, already there is question of starting fresh open-air centres, and of giving lectures in halls to those who are interested in hearing Catholic subjects treated. Undoubtedly Plymouth is giving a good lead to the whole country, and we cannot leave it without tendering our respectful congratulations to His Lordship and his very devoted workers.

At Birmingham there is a good prospect of establishing a vigorous branch of the Guild. What has been happening there belongs only to the preliminary stage, but it is so interesting that it has already aroused the attention of many beyond the confines of the city. In other localities the movement to start Guild work has originated in the desire of Catholics to spread the light—but in Birmingham it is coming out of the people's own demand for information.

St. Michael's, Moor Street, is a Catholic Mission in the very heart of the city. Half a century ago it became celebrated as the scene of the "Murphy" riots, which ended in attacking the church and burning houses in the quarter inhabited by Catholics. At one end of the street is the area known as the Bull Ring, which is itself overlooked by St. Martin's, the mother church of the city. This edifice, as now to be viewed, is mainly modern; but it replaces a fine early Gothic Church, which was probably built about 1180, but had been long previous

to the so-called restoration of 1873 encased in an ugly red-brick covering. There still remains, however, a glorious peal of twelve ancient chimes, ringing out in the ears of the people a reminder of holier and brighter days. The Bull Ring is thus a fitting quarter for delivering a message which is old as well as new.

But the district has been sadly industrialized, whole streets have disappeared, and the Catholic congregation has dwindled. At present the parish is being worked by a single priest, and when Fr. Joseph Hogan about twelve years ago undertook the responsibility, he found himself for some time crippled by serious financial embarrassments. He is beloved by the Catholics, and well and favourably known to all the inhabitants of the neighbourhood. It had long been in his mind to make an effort to bring to non-Catholics some knowledge of their long-lost religion, all the more because the Bull Ring is a rendezvous for crowds who are accustomed to listen to all sorts of political, social, and religious propagandists.

A lead was given somewhat unexpectedly by Fr. Hugh Pope, O.P., who happened to be at St. Michael's taking duty. One Sunday evening he bethought him of going and trying his luck among the Bull-Ring orators, with a success which was immediate and decisive. The people gathered round him, and listened with evident delight, and he repeated the experiment on succeeding Sundays, always with the same result. Never before had the people heard any defence of the Catholic Religion publicly made, and the only criticism they now offered was to ask why they had not been approached long previously. "If you knew that we entirely misunderstood you priests and your religion, why did you never come and speak to us about it?" There was no opposition to the Dominican speaker, though questions were freely put; if any objector seemed to be excessive in pressing

his point, he was told to be silent. When informed that Father Pope could not continue to come and address them regularly, the crowd expressed their disappointment. Some of them once remained for more than an hour after his departure discussing the lecture. Subsequently it was arranged that Father Pope should come to address them on Wednesdays, and this is now being done. Father Hogan himself, with such help as he can obtain, is continuing the Sunday meetings, coming to the Bull Ring after he has concluded the service in his own Church.

Although the work of the open-air preaching in Birmingham has been so auspiciously undertaken, yet the Guild has hardly been formally established in the city and diocese. A delay, as already stated, has been caused by the vacancy of the See, owing to the resignation of Archbishop Ilsley. Though acting as Administrator Apostolic of the diocese, His Grace felt bound to abstain from inaugurating a new policy pending the appointment of his successor. But when Archbishop McIntyre was named by the Holy See, his first official act was to preside at a meeting inaugurating a local Branch of the Guild.

We referred to Liverpool in connection with the Congress which was held there, and to the promise which was made to start a Branch of the Guild immediately. This process has been exactly the reverse of that at Birmingham. It is perhaps more normal to commence with a Study Class rather than to begin by taking the field—and that is what is happening at the northern city. The late beloved Archbishop had, before his unexpected demise, sanctioned the preliminary training of speakers, adding: "When you are more prepared come to me again for further instructions."

Within one month after the Congress—*i.e.*, on September 2nd, 1920—the work was commenced, with Father

Howard as Director of Studies and Mr. O'Reilly as Hon. Secretary. The Branch is grateful to the Rector of the Jesuit Church of St. Francis Xavier for putting a school-room at the disposal of the Circle. The class contains about twenty members, who are not merely most regular in attendance, but display a zeal and enthusiasm which gives strong augury of a successful campaign. At the date of writing information comes that of the students who have been already tested as to their capacity to deal with a crowd, about one-third are considered to be properly qualified, and another third, which is making progress, to be in a lower degree fit for platform work. This would, we think, be considered by experienced trainers a good average if a proper standard of speaking is going to be maintained.

Some assistance has been already given to the Branch by the central organization. More than one of the officers who are training at the Hut have visited the classes; in particular Miss Ward gave three lectures on (1) Method of Training, (2) Experience of Lecturers, (3) A Model Lecture on "The Bible." The Hon. Secretary of the Branch writes: "One could not speak too highly of the important results of these addresses. While being wholly encouraging and stimulating, they yet left the students of the Circle under no misapprehensions as to the difficulties they might expect to encounter." One result of Miss Ward's advice was that more of the work is done by the students and less by the Director. The experience of the Trainers in London is that success depends upon constantly and mercilessly making the class practise speaking to the crowd, and dealing with objectors and hecklers.

The Branch is aware how much importance attaches to its efforts. It is not a question of Liverpool only, but of carrying the work into the great towns of the

North. On the other hand, the very eminence of Liverpool as an Archdiocese, containing as it does more Catholics than any other (not excluding the Primatial See of Westminster), is itself a cause of difficulty. The conditions of Catholicity are here something quite different from what is to be found elsewhere in the country; and though the deplorable and destructive riots, which are fresh in our memory, were not immediately the outcome of religious bigotry, the troubles were certainly embittered by it. Hence the Guild must go warily; it is not intended to commence with an attack within the city bounds, at least in the open air. But during the summer platforms will be erected at suitable places on the outskirts, where there will be no danger of rowdyism on a dangerous scale. This will be to the good, because the speakers will be meanwhile practising their craft, and gaining experience for further and more ambitious encounters. They may be sure that the eyes and the fervent prayers of the whole Guild, and indeed of the Catholic body, will follow them from first to last.

# CHAPTER V

## THE TRAINING OF SPEAKERS

THE importance attached by the Guild to preparation for its Apostolate has been already alluded to. As we believe that some attempt to describe what this part of the work means, how it is carried on, and the special difficulties encountered in it, will be acceptable to our readers, we shall devote this chapter to the subject. Unless the writer had found an opportunity to visit the classes in the Hut at Westminster, which is the main centre of the work, he could not have imagined the full complexity and difficulty inherent in the task of producing a large number of efficient speakers of both sexes out of the material which is at hand. The whole movement, necessary as it is now known to be, is a thing utterly outside the experience of ordinary lay Catholics, and one feels that the novelty of the situation, though possibly a contributory cause of the popularity of the Guild, constitutes at least an initial obstacle to its success. Hence it appears to us to be certain that the great difficulty which the Guild encounters in procuring really efficient speakers will gradually disappear. Not only will experience enable the trainers to improve their method, to sift out what is efficient, and to drop what is comparatively useless, but the spread of the Guild, the enlargement of its operations, the success which is already to some extent assured, will tend to bring to the front good material which must exist within the Catholic fold or among those who are drawn to it. One result of the Guild's activities will be to turn the mind of Catholics

towards a deeper knowledge of their religion and more interest in its controversial aspects, and the general standard of Catholic mentality, which is from other causes being raised to a higher level, will become more fit to produce a large number of competent apologists. We have a rapidly increasing band of Catholic students (far more than is generally realized) at all the Universities and University Colleges of Great Britain. These, when they practise their religion and keep together by means of students' Societies, are quickened in their faith and apostolic zeal by contact with non-Catholics, whether the latter are sympathetic or the reverse, and it is to be expected that, as the spirit and the organization of the Guild becomes more extended, this student class will produce a host of doughty champions well equipped by their own environment for the defence of Catholic truth. Even a very small number, if gifted with a talent for leadership, could do an immense work for the Guild and for the spread of Catholicity among the masses.

It is, however, our business at present to record what has been already done and is being done in this work of preparation. While thinking of difficulties which come mainly from inexperience, it is only just to point out once more how large is the debt owed by the Guild to its forerunners, and most particularly to Mr. Lister Drummond and the Ransomers. The methods of training which we are about to describe were already in partial use in the period before the War, though they have been carried further and greatly elaborated owing to the special experiences of the more recently founded organization.

The rule that no speaker is ever allowed on a Guild platform unless known to have at least the essential qualifications implies a method of testing the capacity of young and inexperienced volunteers.

The way this test is carried out is the practical one of allowing a would-be speaker to give a specimen of his or her powers of lecturing and answering questions before two or three priests specially appointed to this office. A priest will usually be asked to hear a paper read by the candidate upon some subject which will anyhow test the orthodoxy of the speaker's views. This may be done on a special evening, or sometimes after one of the ordinary classes.

Sometimes it has become advisable to license a speaker for one particular subject, or we might say a group of subjects, in which he has been tested, without granting him a general permission to deal with other branches of doctrine. While this procedure may be sometimes a practical necessity, it may naturally be considered to have certain drawbacks. Quite independently of the fact that it is impossible to limit a crowd to putting questions on the topic dealt with by the lecturer, there is so much connection between different departments of Catholic dogma that it never can be satisfactory to attempt the isolation of one or more of them. In fact, we understand that there is some difference of opinion among the training staff as to the extent to which speakers with a partial licence ought to be utilized on platforms. As a matter of experience, the more theological aspects of preparation are not perhaps the most difficult. It is one thing to have that elementary knowledge of doctrine which is sufficient for making known to others its most essential features, and quite another to be able to deal with an open-air crowd containing all sorts of diverse elements. This more practical talent can only be acquired by experience in the field, but yet the Guild undertakes to do something towards equipping its members for the arduous task of handling a crowd. It was found that in some cases the judgment of priests who examined erred on the side of

mildness, and the principle was adopted that in addition to two or more clerical adjudicators when it is a question of granting a universal licence, there must be a lay assistant whose function is to heckle the aspiring speaker, and who is pleasantly known as the Devil's Advocate. It is recorded that some students have been plucked five, six, or even seven times, and this shows that the examination is no mere formality. We should like here to emphasize a point which the Guild considers of great importance. A large number of the volunteers may be persons who are not first-rate in point of education and talents. This is considered absolutely desirable for many reasons, but, of course, to train speakers of such calibre is a difficult matter. The theory, which seems a sound one, is that for a universal licence the test should be genuinely severe; but that for granting a partial one a good deal less should suffice. The object of this is to provide learners with plenty of opportunity for practising before a crowd. It is, moreover, to be noted that there is a strict rule that all meetings will have a presiding chairman, who is one of the fully licensed speakers. It will be his duty to intervene in case difficulty should arise out of the comparatively limited preparation of the speaker. He could either quietly suggest a correct answer to an objection or question, and he could even take the platform himself if he felt that a harmful impression was likely to result from the speaker's ignorance or inexperience.

The result of this system is that at the time I enquired there were about three times as many speakers qualified for specific subjects as those who were allowed to speak on all. There is, however, another point of policy worth mentioning in this connection, and it is that speakers who have a general licence are sometimes encouraged to specialize on any topic for which they have developed a special talent or inclination.

What has proved to be even more difficult than the supply of volunteers in suitable numbers is to find a sufficiency of instructors who are able to train them properly. It might appear as though any really good platform speaker with a necessary experience should be competent to train others. This has not always been found true. In discussing this question it is impossible to avoid referring to Mr. James Byrne, the Hon. Secretary of the Practical Training Committee. His enthusiasm for this branch of work is only equalled by the practical wisdom and experience he has brought to bear upon the problem of obtaining good instructors with a view to a large and efficient supply of public speakers. It is part of his theory that 1,000 speakers are required for the London area, and, moreover, that it will be possible to obtain them by degrees. This would involve a large number of study centres, with their own instructors; and Mr. Byrne's hope is to get both in Parishes which possess strong and flourishing Sodalities. The needs of the case will hardly be met until the work is taken up strenuously all over London. Every good sodality ought to be able to provide at least platform men and women. They could concentrate, if advisable, on their own neighbourhood, and could, as a rule, run their own Study Classes, with help, of course, from the central one, and with a universal obligation of passing their tests either at the Hut or, if elsewhere, before examiners duly appointed. There is, however, at present a difficulty in keeping the classes at the Hut up to the high state of efficiency which is absolutely required for the well-being of the whole Guild. Consequently, nothing ought to be attempted in the way of forming local study centres which could risk any depletion of students, or, what is more important, of really competent instructors at Westminster. Hence there is an understanding that new members, who are

within easy reach of the Hut, ought to be encouraged to attend the classes there. As the Guild develops the policy of forming new centres of study will be more insisted on.

Already the Cardinal, feeling the importance of spreading the work, had appealed to his clergy at a meeting of the Guild to provide Instructors. If more were forthcoming the priests could render very important assistance in working the Study Classes, but if they will stir up their own Sodalities to undertake the work on their behalf, it will be almost as good an assistance to the work. Quite independently of the advantages of recruiting lay workers in every parish, the heavy occupations under which the priesthood is everywhere labouring make it certain that this particular burden must mainly fall upon the shoulders of the laity. It is quite true that their lack of technical knowledge may be a serious drawback from one point of view. On the other hand, it must be remembered that on the platform technical theology is not wanted, and that no one who has not faced a crowd is really quite qualified to give a thorough knowledge of what the crowd demands.

Mr. Byrne's own idea is that speakers should be carefully graded, and he maintains that only first-grade persons should be employed in the work of training, and that whereas the second or perhaps the third grade is fairly plentiful, the first-grade man or woman is comparatively rare. Besides, Mr. Byrne is conscious of the disability to which we allude—namely, that some quite first-rate speakers do not always succeed if they undertake to train others. And a great principle which he maintains is the necessity of bringing good speakers together and getting them to " pool " their experience with the crowd, which means to exchange notes with a view to preparing others to follow in their steps.

With regard to the Study Classes, one of the greatest difficulties, especially at the Hut, is to get the volunteers to supplement by reading the instruction they receive from their trainers. This is just what would be expected by those acquainted with the rush of London life; on the other hand, if the active members take to heart their success they will have somehow to find time for arduous and continuous study.

Occasionally it has been found with the Catholic Evidence Guild, as it has also been within the experience of the Guild of Ransom, that certain young people offer ardently for the work and soon get tired of it. It is impossible that such cases should not occur, and there is no harm done when individuals grow slack, provided they are at once got rid of.

The supply of books for the use of study circles is a matter which has engaged the attention of the Council. There is a small collection kept in one of the rooms of the Hut, the books being a loan to the Guild from the Bexhill Lending Library.* Some assistance was also given by the Catholic Reading Guild, Red Lion Passage, Holborn, which is much used by Catholics and non-Catholics as a Reference Library, but which also has a lending department. As there is a third institution of this kind in Victoria Street, and as there is no co-ordination between the three Libraries, there has been a proposal to bring them into closer harmony by some form of federation which might lead to the development on a much larger scale of the circulation of Catholic books among all classes. Nothing could be of greater moment than the spread of Catholic literature, of which there is no lack, and by saying which we do not mean to depreciate the untold good that has been already effected by

* It is hardly necessary to emphasize the extraordinary success of this library and its widespread influence.

the existing libraries. We are glad to know that the C.T.S., though, of course, primarily a publishing organization, is anxious to co-operate in a united movement for enlarging the usefulness of Catholic publications.

The pamphlets and cheap books of the C.T.S. are eminently useful to the Guild, and are specially recommended in the Notes for Lecturers. These unpretentious books contain, on many subjects, enough information for the actual use of speakers. But further reading is required, and larger books must be within their reach if they are to be equipped for meeting objections. It is, however, under contemplation for the C.T.S. to bring out an important series of Guild Lectures, which have been specially prepared for use in training circles. These should prove of great utility in the future, and will provide an instance of a very desirable form of co-operation.

The actual scheme of instruction adopted in London is to devote two nights per week to the work of instruction and practice, in addition to the night on which a specimen lecture on some chosen topic is given, usually by Dr. Arendzen* or some other clergyman. On the first of these two evenings the instructor gives a short lecture on some particular subject—that is, on the way in which it ought to be treated on a Guild platform. This is succeeded by a quarter of an hour's questions put to the class or to individual members from the chair; and then another quarter, during which the students have to put questions to their teacher. Thus the students are encouraged to do as much speaking as possible, for listening to instructors by itself is no good. But variety is sought in the classes, and the talking is interspersed with oral instruction.

* Dr. Arendzen has had so much practice in addressing non-Catholics that his lectures in the Hut are regarded as very important, and large numbers attend when he speaks. As one of the trainers remarked: "His lectures are far and away the best, because we can hand them straight on to the crowd."

The learners are in different stages of preparation, and the more backward, who may also be slow at expressing themselves and possibly shy, can learn not only from the instructor but from their more advanced colleagues. They are all supplied with a list of requisite reading matter—some of which is marked as necessary, and more is added as further reading which is left to their discretion.

The Students at the Hut are at present divided into two batches, according to proficiency. Of these the class for beginners, who form the majority, was, on the particular night on which I inspected the work, in charge of Mr. Byrne, who had for his subject "The Supremacy of the Pope." The more advanced pupils were taken in another room by Miss Ward, who was giving a course on more difficult and fundamental truths. The lecture which I attended was upon "The Difficulties of Disbelief." There were nearly twenty present, of whom the majority were men, many of them well advanced in years, and evidently, to judge from appearance, persons of intelligence and responsible position. It was easy to see from their faces that they were interested in the proceedings and attached importance to the lecture, which was one requiring close attention.

The idea the lecturer had was to show that if many grave difficulties can be brought against the Faith of Catholics, those who object to it have on their side far more insuperable ones. She touched on Creation and difficulties connected with it, particularly the Problem of Evil. With regard to Pain she showed that although it may constitute a difficulty for thinkers of every school, yet the doctrine of Christ and the object-lesson of the Crucifix does apply, if not a complete solution, at least a marvellous mitigation, of the difficulty, in contrast with materialistic doctrine, which can explain nothing.

The debate that followed the lecture was interesting. Miss Ward showed no small skill in keeping the speakers

well in hand, encouraging those that needed it, pointing out defects in others, or suggesting perhaps better lines of controversy. A large proportion of the speakers were more or less recent converts, and one young man, when asked to say something, replied that he was not qualified to speak as he had not as yet been received into the Church.

Some of the views advanced showed that the students had given thought to the subject. One of them, a man of middle age, laid great stress upon the logical character of the Catholic system of doctrine. He believed that non-Catholics of various types do not make any effort to co-ordinate the opinions which they embrace—often not as a matter of deep conviction, but as something which may from time to time appeal to their minds. He thought that such people with a constantly fluctuating mentality would be impressed by Catholicism if they could be brought to see how consistent and constructive are its doctrines. He thought this could be illustrated by the Catholic view of pain, which is regarded in our philosophy as an Evil, but one relatively unimportant when higher interests are put in competition with it. He certainly agreed that to a logical mind none of the so-called difficulties of Belief, when fairly examined, can compare with those of Disbelief.

Another male student then submitted the view that to the pure materialists it is no use to offer a solution of the problem of pain. There is for him no problem to solve. He simply takes pain as a fact, one out of many, of which we need and can say nothing except that they happen. Thus, in the Materialistic conception, taken nakedly, there is no reason why pain should or should not be suffered. Such phenomena are the result of complex conditions which are not to be regarded as the result of strict law, although there are certain sequences commonly occurring which we wrongly attribute to Law.

Some discussion followed regarding materialism, especially in its relation to the doctrine of immortality. A lady convert thought that we can in some sense prove immortality from experience. Or at least we can show that the materialistic view of the soul is contrary to our almost necessary intuitions. We are conscious that our best and most spiritual emotions and aspirations are essentially different from those sensations which are clearly due to the senses. Otherwise (as she expressed it with an apology to the audience) there is no real and solid distinction between a mother's love for her child and a cold in the head.

The last utterance which I recollect was that of a student who had, in his earlier days, imbibed the pessimistic doctrines of Schopenhauer, which he thought should be ultimately referred to Oriental Pantheism. According to Pessimism, pain is not so much a problem as a necessary result of the fact of existence, which is essentially evil. There is no possible cure except Nirvâna, which, according to the speaker, is a cessation of individual existence. To get back to the Absolute is the only remedy for pain—just as it is for all existence.

In this debate, which was carried on with spirit, stress was laid, and rightly, on the fact that there is necessarily an element of truth in all systems, however erroneous, which are successful in gaining adherents. And when unravelling error, the students were advised to keep this principle in mind, while yet pointing out the exaggerations into which non-Catholic systems are liable to fall.

In order to give the reader a complete view of the kind of instruction imparted at the Hut, I will now briefly describe what I heard of the discussion in the Class of Beginners. Their subject, Papal Supremacy, is one that naturally received a good deal of attention, as it is perpetually cropping up in Protestant controversy. The debate mainly related to the best methods of proving the

doctrine. One speaker, a man well on in life who had not been very long a Catholic, recommended the class to insist from the outset upon Old Testament history. He proceeded to show that in the Prophets the Jews were blessed with a clear oracle of God's truth, and from this fact we can argue that Christians are not left worse off in regard to revealed doctrine.

The Chairman, Mr. Byrne, replied to this that scriptural arguments, weighty though they be, do not always appeal to a London crowd, who often keep a negative attitude towards actual Revelation.

Other speakers would rely more upon the necessity of guidance in matters of Faith, as proved by the Philosophy of common sense. In the Catholic Church there is so much activity of mind (contrary to the popular idea that all mental vitality is crushed out of Catholics) that control is specially needed, as it is in a football team. They must have a Captain; he is not felt to be a hardship. On the contrary, if none was provided for them they would have to elect him—or they might, in their great activity, end by kicking one another all over the field. The idea that the Pope is an unnecessary interference with our intellectual activity is one that we must try to eliminate from our opponents' minds.

A member of the Guild of Ransom, who has had much experience of platform work, complained that the speakers had been almost entirely treating of the prerogative of Papal Infallibility, which does not cover the whole question of Supremacy. This has a political as well as an intellectual aspect, and Protestants think that the Pope has power over human beings in the social and political order, not merely as to matters of faith.

The Chairman here stated that the Pope's sphere extends to the whole religious order, not merely to what is strictly of faith, but that it does not extend directly to matters political.

Nothing can be more important than to make this point clear to listeners. In dealing with such a topic it is impossible to avoid historical controversy, and it is well to insist much upon the argument from history. He then asked the class how they would deal with many of the objections that will be brought from History. They will hear things like "What about Pope Joan?" This should be clearly stated to be a mere invention, and he added: "I have generally myself called it an Indecent one, adding that many other indecencies have been invented against our religion; I have generally found this statement effectual with troublesome objectors."

The impression gained was twofold. In the first place, it was clear that among the students there is much inequality. A few were evidently fit to meet a crowd, though the practice and instruction they were still getting was likely to prove beneficial. Others had far to travel, but with a little time and good will they would gradually become more or less proficient, and capable of carrying on the good work.

But one's main thought was not regarding the defects of the pupils or of any possible weakness in the methods of instruction. The outstanding fact is that an immense work is being carried on in the study circles. It is quite impossible now to calculate the good that may be expected to follow from such a serious effort on the part of lay-people to qualify themselves for apostolic work. Modern Catholicity has long lain under the double reproach of an intellectual apathy about religion—except as affecting the individual lay Catholic; and of a disposition to leave all Catholic activity to priests, except where finance or perhaps mere philanthropy is involved. The Catholic Evidence Guild now gives welcome evidence that these lay disabilities can be got rid of, and that they are rapidly disappearing.

# CHAPTER VI

## THE LISTENING CROWD

AT the Liverpool Congress a remarkable paper, entitled "Hooks or Nets?" was read by the Rev. James Hughes, which we should like to take as the text of this chapter. The speaker first insisted on the terrible condition of the people of England in regard to religion, and on the impossibility of their coming into contact with Catholicity through the ordinary parochial machinery, which is barely capable of reaching its immediate object, the Catholic parishioners. He expressed the situation by saying we have some 3,400 fishermen to catch 34,000,000 fishes. Hence he argued we have got to deal with whole masses of men, rather than with individuals—we must "fish with the Net rather than with the Hook."

This is just the view that we hope the Guild will take of its listening crowd. It is emphatically not a question of influencing one or two or more individuals; it is a Propaganda on a huge scale intended to reach a large crowd of people, we dare not say how many. And we have the high authority of His Eminence the Cardinal Archbishop, who is President of the Guild and the one mainspring of its activities, that its success is not to be chiefly computed by the actual number of converts made at the meetings, no matter how numerous they may be, or how encouraging it may be to us to find an immediate crop as the result of our sowing the good seed.

From a different point of view it is true to say that the crowd itself is the true inspiration of the speakers. It will

be understood that, when we generalize, we do not for a moment mean that all the crowds are exactly alike. There may be differences of time, and most certainly there are differences of place. The crowd of visitors and loafers in the Park cannot be the same as that in some of the East End slums, nor again as the business workers during their dinner hour on Tower Hill.

But as we have said, speaking generally, the crowds are respectful and they are sympathetic. It may be more curiosity than serious enquiry, but there is no doubt whatever that on the whole they do feel that the message of the Guild is one which it is worth their while to listen to. This is proved by the persistence with which many of them come, and then remain listening with marked attention to one speaker after another, not all of whom can be of equal oratorical power. It does not in the least follow that such persons are on the actual road to conversion. They may not be thinking of a change of religion even as a remote possibility. It is not easy to account for the appeal that Catholicity has for the man in the street. They know, of course, that there is a romance attaching to its history, that it has some sort of respectability about it even on account of its hoary antiquity. That it is really a venerable thing they know perfectly well, and probably do not in their hearts pay much attention to those who claim that Anglicanism is the true Faith of Old England. Even the fact that they heard, perhaps in the days of their youth, very weird and terrible stories about Catholic priests and bishops, even the way they heard the Church scoffed at and abused, may add a spice of interest and adventure to the meetings of the Guild. Our speakers need not trouble themselves about the motives of the crowd so long as they come and are attentive. What we want is to interest them, to give them more familiarity with Catholic doctrine and

history, to let them know that at least we have something to say which is worth listening to. We cannot too often repeat that the Guild itself is the finest evidence for the worth of its message. In this twentieth century people must be impressed by the fact that the advocates of the Catholic truth whom they see on the Guild Platform may be young or old, learned or simple, men or women, rich or poor people.

We must always remember that, although a crowd can be taken as a whole and undoubtedly often has a psychology of its own, yet it is really composed of individuals, all of whom may be different from one another with utterly different attitudes towards religious truth. And it is worth while for a speaker to ask himself whether he is addressing himself chiefly to those who may be at least serious enquirers, or to the more indifferent, some of whom may be almost entirely devoid of convictions about fundamental and pressing questions.

There is another element in our crowds which we cannot lose sight of even if we wished to, which we do not. I mean the official opposition. There are very commonly one or perhaps a knot of persons who represent some religious or anti-religious platform. Even when they try to be a nuisance they sometimes do us good, whether by eliciting the truth or by adding a spice of liveliness to the proceedings. We shall recur to this topic in another chapter, but meanwhile we may notice that nothing shows how far we have travelled from the antipathies of a former generation than the cold and perhaps cynical attitude of the average crowd to-day towards these anti-Catholic bigots. As a rule they do not elicit any sympathy, nor is any support accorded to their efforts at interruption or disturbance. What remains now for our speakers to deal with is not active prejudice, but a sort of wall of separation which still exists between ourselves

and the bulk of the nation. It is due to indifference and ignorance combined perhaps still with a vague idea that there is something "uncanny" about Catholicism. Our ancestors of only a generation or two back were very different. They knew just as little about us, but they hated us warmly, and what is more, though they did their best to despise us, they were genuinely afraid of the Church.

They believed that Catholicism was dangerous because it was both essentially unscrupulous and by nature inhumanly cruel. By degrees a veil of mystery and secrecy had enshrouded us, the result partly of Protestant lies and calumnies and partly of the very natural desire of Catholics to avoid observation and contact with the outside world.

The extreme forms of prejudice no longer exist; there is perhaps even some tendency now to laugh at the bogey of Catholic persecutors and torturers as something antiquated and silly. But we must not persuade ourselves that there is no prejudice, no colossal ignorance about things Catholic, still remaining among the English people There is still great need of letting in more light and air, and that we take it is the principal task the Guild has set itself. The leaven is working. Some of them are already learning that there is something logical about the message delivered by the Guild. The speakers are making themselves gradually known as consistent and moderate-minded people who have respect for the religious opinions and feelings of Protestants. There is something noticed about them which we are fond of calling common sense; and, in fact, a man who had spent a good deal of his time listening at various platforms was known to remark: "I listen to 'em all, but I find those damned Catholics are the only ones with any common sense about 'em." When they get this far, they will easily conclude that Catholicism is not un-English, and when that point is

reached, something has been gained. It may be only the first stage of the journey, but it is an important one.

We may take it for granted that for the vast majority of the listening crowd this is as far as we can hope to carry them for the present. And granting this, yet what an immense gain it is from our point of view! This is no longer the question of the religious faith of a mere handful—you are dealing with the mass. If there was question of sanitary reform, you could not remedy defects which existed on a large scale if you were but to pick out an individual here and there, and then proceed to doctor him or improve his hygienic habits. But if you could deal with a whole neighbourhood by clearing the air even to a small degree, you would hope to make progress. It would be a question of raising the vital standard of the mass. If you improve the conditions of life on a large scale, you know that every individual in the given area stands to benefit by it. So it is when there is question of a religious atmosphere. To cure a few individuals of their maladies is less effective than to raise the general standard of moral vitality. This consideration will be enhanced if we remember the great part usually played by tradition and environment in regard to the beliefs of the multitude. One might regard such a general law as something rooted in nature, and in any case something which, though it may at times count against conversion to the Faith, yet upon the whole works in favour of Catholicity. Apart from the question of supernatural grace, there is a strong tendency for Catholics to cling to their religion on hereditary grounds.

These speculations have a practical application, for they indicate that reconverting England must be a slow work, and that it may be done better by being slow. Sudden changes are rarely healthy either in the case of units or of the mass. Thus, if we consider the slow change of attitude among our countrymen, the evident wearing

down among them of old-world prejudices, we may reasonably expect results on a vaster scale than superficially appears. Suppose the blank prejudice which kept the bulk of Protestants away from all contact with us had entirely disappeared, suppose there was no vestige left of suspicion and superstitious dread of Catholics, suppose people found themselves talking to a Catholic priest as easily as to a postman, and as free to go to a Catholic Church as to a picture-house, to slake their curiosity about Catholic services, to enjoy the treat of good Catholic music, listen even to Catholic sermons and addresses, above all to send their children to Catholic Nuns to be educated—surely the possibility of fishing with a net rather than with a hook will become quite a serious proposition. And is not this what is actually happening? Are not many of our Primary and Secondary schools crowded with the young children of Protestants, and do their parents not especially like to have their growing daughters in convents where they can be often looked after, and trained in music and other accomplishments, better than in the secular State-aided schools? The number of such children is growing daily and must be enormous. Many thriving schools of nuns in out-of-the-way places are almost exclusively kept going by the children of Protestants, most of whom are being taught, of course with their parents' fullest approval, Catholic doctrine just as though they were Catholics. And if the general Catholic atmosphere counts for more than direct teaching, yet some of the older children ask to be received into the Church, and sometimes this is done—though we hope with great caution, because as a rule it is better for them to choose a new religion when they are able to understand all that it involves. That many do in later life become Catholics is certain—and in any case these children will always find themselves at home with priests and nuns, and it may be that their own children will reap

the full effect of the influences now working in their lives. We must wait, as we have hinted, for a movement on a national or at least on a really large scale, before the forces now operating in our midst can lift the tide to its high-water mark.

It is because hitherto no propaganda has been undertaken which can compare in importance with that of the Catholic Evidence Guild that its present achievements and future hopes appear to us to be worth discussing. We have hitherto considered merely the effect wrought on the listening crowd by the speakers, but in all open-air work there is something more. The listener is not merely in presence of the Platform, he is also in presence of the crowd. There is here a subtle influence which people are beginning to realize is important, though they can hardly as yet explain in what the psychology of a crowd consists. Father Thurston has been writing a long series of papers upon Collective Hallucination, which somehow seems to throw an indirect light upon our subject. All we can say is that any impression which a by-stander gains from a speaker may be indefinitely deepened if he feels that those around him are similarly affected, and even sees his own thoughts as it were reflected in their countenances. It is one thing to be merely moved by an argument, it is another to feel that it has struck home to a hundred hearts, each one of which belongs to a free and independent being. How this conviction is carried we cannot say, but no one doubts that it is possible and frequently a fact. You cannot attend Guild meetings constantly without being aware that the truth does tell upon the crowd. We do not mean that commonly the impression is so deep as to cause a revulsion of belief or of feeling—it may be sometimes comparatively transient, though the crowd, to judge from their faces, are taking the matter seriously. They seem to have an instinct that the Catholic doctrine is on a different plane from

that of other stump-orators. Who knows whether this is because they have heard Catholic arguments which strike home to their hearts?

When we reflect that this is all going on from week to week, sometimes almost from day to day, and at many centres simultaneously, we do not hesitate to say, "Digitus Dei est hic!"

It is hardly necessary to point out that this aspect of the Guild, as something absolutely unique for reaching the multitude and influencing public opinion all along the social scale, implies that the work must be done in the open. If we were merely considering the conversion of a comparatively small number (an aspect of the Guild's work by no means to be underrated), we grant that indoor methods could do as well or even better. Or if we could persuade the general mass to come to a church or a hall—a thing which may be made possible later owing to the spade-work of the Guild—there would be obvious advantages in such a method. But at present the Guild is attracting to its platform a class of hearers who certainly would not dream of going to a Catholic Church or meeting, and under present conditions better things are out of the question. The situation now is that as the people will not come to us we are going to them. After all, this is just what was done by Christ and His Apostles. He said you must *seek* as well as save.

In speaking to the crowd they may be told frankly that we understand the situation, that we are but making a beginning with them by dispelling their more flagrant prejudices about us. When we exhort hearers to embrace Catholicity, we can address our words explicitly to the serious-minded enquirers, who may be but a small minority. All are welcome to listen as passive bystanders if they will, but our message is to those who have ears to hear. Such a statement defining the attitude of the Guild towards the crowd would clear the air, and would probably incline

those present to listen closely to a challenge boldly thrown out.

Among the crowd, if it is a large one, there will generally be some Catholics, and sometimes a goodly number, present. They come from various motives, but almost always from genuine interest in hearing their religion defended and in seeing the assembly of non-Catholic listeners. It has very frequently happened that special good has resulted from the attendance of weak-kneed or indifferent members of the Church. Many of this class, who are often the children of mixed marriages, know little indeed about their religion. From hearing it attacked and defended they have been brought to a different state of mind; not merely do they learn a lot about God and the Church of which they were ignorant, but also they frequently resume Catholic practices which they have long neglected. The importance of this side of the work is great, not merely in regard to the good actually resulting from the Apostleship, but in its reflex effect upon the object of the Guild, which is the reconversion of the country to the Faith. Nothing has a more detrimental effect upon the non-Catholic mind than the presence of Catholics, perhaps in their own workshop, who, so far from expounding to them reasons for Catholic belief, either show utter indifference or even join in critical and anti-clerical talk. Some friends and admirers of the Guild consider therefore that its campaign would be fully justified merely by the beneficial effect it has already worked upon the Catholic body.

I should like to state that the presence of good Catholics at the meetings is helpful to the speakers, though, of course, the latter wish to address non-Catholics mainly. Even in the case of fervent Catholics there is always room to add to their store of knowledge, and what they hear from the Guild Platform they may sometimes pass on to their Protestant friends. It must be remembered that the

information so derived may include a wide repertory, the liturgy, history, and policy of the Church, in addition to strictly doctrinal or devotional teaching. Often Catholics who come across the meetings undesignedly are both surprised and delighted with what they hear. They can sometimes support the speaker in an unostentatious way,* and what is very important, they may also get into conversation with their neighbours, and either argue with them about the matters under discussion or, what is better, give them encouragement to carry on their enquiries to a further stage. It is quite common at all sorts of outdoor meetings to see a knot of bystanders drawn into conversation sometimes of a lively sort about matters of controversy, and it is impossible to say how much good is done by this unofficial sort of propaganda. What is started round the platform may sometimes be carried elsewhere, and thus the good word speads further and further like the ripples on the surface of water when disturbed. Always such extensions imply a twofold gain, for in order to impart enthusiasm one must first enkindle it in oneself. It is thus often more blessed to give than to receive.

In conclusion, the good work done by and around a Guild platform has its necessary limitation. At these meetings information is given, interest is aroused, further enquiry advocated. But when a certain point is reached, the enquirer must be invited to go further afield. He must be put into touch with those who can supply systematic instruction, and prepare him for a final renunciation of error. He must be taken where he can find truth, security, and peace which passeth understanding. In the present chapter we do not propose to discuss this aspect of Guild work.

* Occasionally this has been overdone; speakers sometimes complain that over-enthusiastic supporters of the Catholic cause shout down objectors and turn them into ridicule, thus giving them a distaste for the proceedings. Such conduct is most injudicious and hurtful.

# CHAPTER VII

## METHODS OF ATTACK AND DEFENCE

A QUESTION very naturally arises, can we offer any suggestion as to the best methods for Guild Speakers to adopt with their audience? A very necessary query, but one that causes a certain hesitancy in one's mind, at least for the general reason that to lay down rules for out-of-door speaking seems a futile thing. For is it not an obvious truism that the stump-orator is born, not made—and that if he can bring off his job he can, but if he can't there is no more to be said?

Well, for our part we are fully persuaded that the main element in the success of Guild speakers is the personal note. If that is wanting nothing can possibly make up for the deficiency. Every speaker must first handle his topic, and, what is more to the point, his crowd, in the way that he feels best. Capacities differ, and so do styles. What suits one man very well would sit badly on another. There is a great difference between a man who chiefly relies on a clear knowledge of his subject combined with an intense anxiety to communicate it; and a second who is remarkable for dialectical skill in putting a case; and a third who possesses a native sense of humour, which, all being said, is about the best of gifts when it is genuine. Again, crowds differ as much as do speakers; sometimes they are more awake to serious argumentation, at other times to the lighter thrust or parry of the rapier. A style of talking, too, may not be equally suitable for all subjects, though a gentle humour can hardly ever be out of place even when dealing with sacred things. The whole

matter is a question of judgment and taste and temperament, which brings us back again to that kernel of the whole thing, personality.

If, therefore, we attempt, in spite of the difficulty inherent in this side of the Guild's labours, to offer a few suggestions in all humility, it will be understood that we have no idea of laying down anything like a set of cut-and-dried rules, but merely of emphasizing some principles which are not in the least out of the way.

We might as a beginning put the question to our readers, How far is it advisable to adopt a controversial tone when speaking to non-Catholics about the Catholic Faith? It is clear from the nature of the case that we cannot get away from controversy, nor is this to be thought of for a moment. For you can hardly maintain truth without attacking error, and oftentimes it may be necessary to attack it, as one might say, fairly and squarely. To give an English crowd any impression that we are afraid of the opposition which our cause is sure to evoke—in other words, that we are fighting shy of them—would be a fatal mistake.

On the other hand, controversy, and especially religious controversy, can be easily overdone. I think that our speakers do not always take it for granted that the things they say are often quite familiar to the crowd. Of course, I know some crowds are intensely ignorant of religion, and wanting in brain-power as well. But this Catholic controversy is not a new thing, and many Protestants have had the questions which are being talked about dinned into their ears ever since they can remember. And talk about religion, when it becomes dull, becomes appallingly so. What we want besides earnestness is tact and a little variety and brightness, which is excluded from a sort of controversy which one often hears and generally abhors.

In any case, whether we adopt a strictly controversial tone or not, we must at every cost avoid acrimony. To be telling it is not necessary to be offensive. It is hardly possible for Guild speakers to forget this golden rule because it is clearly laid down for them in their directions. Courtesy always pays with a crowd, and when on the platform one knows that nothing will count more in his favour, if he be courteous, than the presence of a low-minded, bitter-tongued adversary. Some such may attend at Guild meetings because they are paid to do so; and if one of the type gets from you a sharp retort, the crowd will applaud you, but they will not be pleased if you keep up a bitter and biting manner even with one who deserves it. There is a way of hitting hard and good-humouredly too. A little friendly banter is much more effectual than a crushing argument delivered in the steam-hammer fashion.

The most successful speakers keep to this principle—they let it appear that they are anxious to enunciate a truth more than to win a cheap victory. It is better to be laughing with the crowd than merely to be laughing at a fellow-man.

The heckling crowd is not the crowd speakers dread, it is the sullen, silent, and unemotional pack that seems to make one's ideas curdle in the brain. When you get a good heckler, thank heaven for him, and make the best of him. But do not ever descend to mere wrangling. If he wants to wrangle (and the professional heckler has no other wish) give him a simple answer, and bring around the talk to a new subject or at least to a slightly different standpoint.

But could we not sometimes get away from the whole atmosphere of dogged, endless controversy by raising our subject into a higher plane? Why not say to the crowd: I don't want to argue with you. I am no good at argument,

I can't be, because I hate it. I came here with a message. Are you willing to receive it? May I merely tell you what Catholic Doctrine is, and what the Catholic Church is like, because I know? Sometimes an objector may be told plainly, You are quite entitled to hold to your view if you want to, but I am going to explain mine. Here, of course, a deft orator will try to feel the pulse, if I may so put it, of the crowd. It may be wiser in given circumstances not to decline answering even a very troublesome opponent, like the one that Mr. Coldwell always called the "glue-pot"—I suppose because he always stuck so close to one point and that a stupid one. We must never allow a single individual to believe that we do not reply because we are floored. Once on the platform, the speaker is bound to defend truth as well as expound it. So that all we can say to mark the distinction of circumstance is this: "There is a time to avoid controversy and there is a time when you must do nothing of the sort." My own feeling is that the more it can be restrained within limits the more real progress our speakers will make. The one thing the crowd must get is information, and this it is the main business of the Guild to supply. The people are not as yet ready to be convinced; they are in an early stage, but they are quite ready to absorb a lot of teaching about the true religion.

The writer witnessed a remarkable instance of a method of defence which might be called the positive as distinct from the controversial. It was on Tower Hill during the dinner hour. A lady, one of the most effective of the Guild speakers, had been challenged a few days earlier by a persistent Protestant to join in a debate with him upon the doctrine of the Eucharist. Being told that he could not ascend the Guild platform, he asked the Catholic lady to meet him later upon a neutral platform. There was to be a neutral chairman, and each speaker was

to take fifteen minutes each in the first instance, this to be followed by two periods of ten minutes each. To refuse the challenge under the circumstances would not have been wise, and the matter was arranged.*

So at the appointed hour the man (he called himself a Christadelphian) had come to the tryst surrounded by a few supporters and armed with a New Testament, out of which as a commencement of the proceedings he read several texts bearing on the subject of debate. Referring to the words of Institution, he declared that when our Lord held up some bread, saying "This is My Body," He no more meant that it was His Body than a man holding up a photograph and saying "This is my mother" would intend his hearers to take him literally. He then expressed horror at the Catholic belief that we can drink the blood of Jesus Christ, seeing that St. Paul commanded Christians to abstain from meat offered to idols, *and from blood*. So he proceeded, always insisting that our Eucharistic Doctrine implies a literal and carnal eating of human flesh and blood. He spoke fluently, but his manner was as declamatory as his ideas were crude, nor was it at all apparent that he had impressed the audience by his opening speech. The crowd seemed to me to be anxious to hear the lady controversialist, and to know how she would deal with a bitter, if not a violent, attack. There were a few Catholics present, and I think they were perhaps a little concerned as to the result.

I thought myself as I was watching her face and her lips, which were moving, that she might be slightly appalled by her adversary's bold and defiant statements—but we soon felt that there was no cause for alarm. Before she had reached her second or third sentence it was evident that she had chosen an excellent method of debate.

* Such debates are not ordinarily undertaken, nor are they permitted without Ecclesiastical sanction.

With perfect courtesy she regretted that in his statement her adversary had shown himself quite unable to understand the Catholic view; then she proceeded practically to ignore his existence, except in so far that now and again incidentally she referred to the Scriptural texts which he had travestied. She agreed with him that St. John did not describe the actual institution of the Holy Eucharist, but, she went on, his gospel is full of the doctrine that Christ came to confer upon His followers a new life, something utterly different from human life as a merely natural thing. Being God He Himself possessed a Divine life, and it was this that He came to impart to His creatures according to their capacity. Now, every kind of life requires its own food, whether corporal life, which requires bread; intellectual life, which requires a different sort of sustenance; or spiritual life, which requires something higher still. Divine life will require a food which is also Divine. Next she referred to the promises related by St. John in his sixth chapter, which show plainly that our Lord would give His flesh for the life of men, and that it would be impossible for them to live their new kind of existence without this food. Again, how the statement caused difficulty among the hearers, and how it was subsequently more explicitly and emphatically reaffirmed. The speaker ended by describing how Catholics realize that this Eucharistic food really is the very life of their Church and of themselves, how they are consciously sustained in their existence here, and how it is preparing them to live their divine life for ever.

These words, which evidently came from the heart (for the speaker showed no trace of self-consciousness), markedly affected her listeners. The second half of the debate was so nearly a reproduction of the first as to contrasted methods of address that we need not describe it further. I noticed at the conclusion that the crowd abstained,

apparently out of reverence, from the little applause which they usually accord to even an indifferent speaker; and this struck me as supplying a higher tribute to Catholic truth than rapturous acclamations could have given.

In a word, if the Christadelphian had been a friend in disguise and had no intention except to give a conclusive object-lesson of the futility of Protestant objections to our Faith, he could not more triumphantly have gained his mark. And yet the man was no fool. He was probably a fair representative of his class, a trifle self-confident and somewhat too vehement, but he would pass for at least an average good speaker. That he failed, and as it seemed miserably, with the crowd was entirely due to the force of contrast which spoiled his effort. The quiet, hardly controversial and intensely sincere utterance of the Catholic apologist was striking after the overbearing and rather blatant platitudes of her male adversary. If the Guild will try to cultivate this quiet style, as I am sure they are exhorted to do by their directors, they will find their work easy and their victory assured.

But we have already said there is more than one method, any of which may be good in its proper place. Have we not the word of the Preacher, "There is a time to plant, and a time to pluck up—a time to rend, and a time to sew"? Far be it from us to pretend that the Guild work has no room for the sterner and more strenuous style of oratory. Hard knocks need not be always out of place, nor is a champion of the truth who cannot hit back on occasion worthy of his steel. Even the Founder of the Christian Church has left us specimens of legitimate hard-hitting at enemies—though we need not compare our adversaries with those learned and highly reputed persons whom Christ unsparingly rebuked.

To return to the Guild. Some of its speakers are doughty fighters, and quite ready to "give a Roland

for an Oliver." In Hyde Park I heard a clerical member who had suffered much from the pointed attentions of an opposition champion known well to the habitués of the Park as the Foghorn. On this occasion he was more than usually a nuisance in his efforts to render the Catholic Speaker's voice inaudible, and he was greatly surprised when he discovered his mistake. The priest, whose usual style was marked by courtesy and humour, was now stung to reprisals, and saying, "I will let you know, my friend, that when I like I can also play the Foghorn," he proceeded to give a specimen of powers of which the crowd as well as the antagonist knew nothing, with the result that the latter gave no more trouble. He withdrew from the unequal contest a wiser and a sadder man, for he had never in his life been so effectually reduced to silence!

There is always a chance of coming across a class of objector whose powers of being tiresome and disagreeable are nigh inexhaustible. I myself had a man in the Park who, no matter what I talked about, always wanted to come back to the "Tu es Petrus" test, in order to enlighten me about the grammatical difference between Petrus and Petra. Though I had made no allusion to the text, knowing that it gives an excuse to cranks, yet he persistently assumed that if his point was a valid one Catholicity crumbles to pieces. "Actum Est!" There is no remedy for this sort of thing except to try and turn against him a laugh from the crowd. This will shut him up—though perhaps only for the moment.

It is usually difficult to keep your crowd to the point. Those who object, and they are the ones to attend to the most, are very liable to want to go off at a tangent, not from demoniac "cussedness," but from instability of mind. The best way effectually to obviate this difficulty or to minimize it is to reserve the first part of your address for pure exposition of the subject. Then it is

practically a necessity to say, "Now I am ready for questions, if possible on my subject, but if not, on any other question that you wish to raise."

Here I should like to refer specially to a book by Mr. George Coldwell, *The Catholic Platform*, who, as we stated in our First Chapter, was one of the pioneers of the open-air work of the Guild. In the specimens which he gives of his talks with the crowd in Finsbury Park there is a persuasive directness about his style combined with a genial good-humour which is irresistible. He has, moreover, the very rare art of making the most abstract and difficult questions clear and intelligible.

As an instance of this we venture to quote what he says in reply to the popular objection to Free Will:

OBJECTOR: "A man, when he sins, cannot help himself. God knows from the very beginning he will commit sin. Man, therefore, cannot avoid sin; he is not free."

COLDWELL: "I quite agree that God knows before you commit them what sins you and everyone else will commit. But that does not make God responsible for our sins or remove our guilt. We are speaking of Almighty God, and the question is: Does God, in His all-powerfulness, deprive us of the free will He gave us because He knows all things before they happen? No, gentlemen; He respects the freedom we received from Him, and we may say that, by giving us free will, God tied His own hands. He decreed that man would be a free agent, and we know we are. The difficulty lies in the narrowness of our limited intelligence. We cannot comprehend the infinite perfection of the wisdom of God; we have only a very abstract idea of God. God's knowledge is an eternal one; He knows the past and the future just as He knows what for us is the present; in other words, for God's wisdom there is neither past nor future. Moreover, our actions being free, God knows them as such,

and His knowledge of a free action does not change in the least its nature. Or, again, take the Divine Law regarding murder. It is laid down, *Thou shalt do no Murder*. God foreknows that a certain man will meet his death by another's hand. Does that foreknowledge of God annul the law of God decreed for the crime of murder and deliver the murderer from responsibility and guilt? Don't you send the criminal to the gallows and impute the crime to his free will, although God foresaw for certain that the life of a human victim would be sacrificed by the murderer's hand?"

O.: "All the same, he is killing his companion at the time appointed by God."

C.: "All right, sir, but remember also that he is killing according to his own free will, for the use of which he has to give an account before his Master and Judge. Don't think God uses the criminal's hand for doing the murder; no sane philosophy says that Almighty God uses man as an instrument to kill another man."

O.: "But God allows that action, at any rate."

C.: "Just so, God allows that action for good reasons known to Him. He allows men to act according to their free will. He gave us freedom, and He will not, in the natural order, *physically* compel our will. He lays down some moral laws to make us live according to His Divine will. If a man intends to violate these laws, God allows him to do so, but that is no reason to absolve the wicked sinner from all responsibility and place it on God as the author of the evil action; man himself knows he was the free agent of the wrong; he defied the authority of God and the sanction of the God-given law, and he alone must bear the consequences."

Could anything be better than the above or more likely to persuade the man in the street of the real Freedom of the Will?

It is hardly necessary to point out how important is Mr. Coldwell's method of keeping his temper with the crowd, and thus of keeping the crowd itself in a good temper. Without this nothing can be done. If they are not pleased and interested they will not stay, and even if they did no good would come of it. To this end, as we have already indicated, there is nothing like a gift of humour, though it had better not, as a rule, be of the more caustic description. Even if a speaker is not naturally so humorous as Mr. Coldwell, yet by a bright and cheerful manner he can produce a similar effect. Whatever his feelings be he must certainly keep up a satisfied demeanour. Once a speaker in the Park was talking about conversion to the Faith and the probability that many more conversions would occur in the future, and a man shouted out: "Well, I shall never come to that—at least I hope not." The speaker at once replied: "My friend, I hope you will; nay, I feel sure that you are coming to us, because you seem so frightened about it." The crowd gave a good laugh, and the man said no more.

Even if things are said by the listeners which have a discourteous or even offensive sound to Catholics, it is well to take no notice. It may be that nothing rude was intended. On the principle that hard words break no bones, it is just as well in these casual encounters to be able to take a few knocks on the head as well as to give them. To turn aside an insult by appearing to ignore it may be effective as well as dignified. What the Guild should aim at is by degrees to make the people feel at home with Catholics and with Catholicity. This will take time, but when once it is attained conversions will follow thickly. Our enemies have contrived to wrap us around with an atmosphere of strangeness and distrust. We are something foreign to their instincts and their

habits, and when we were dubbed the Italian Mission, our detractors knew very well what they were about. If we can convey to our hearers an impression that we are not a bit un-English, as they have been led to believe or to feel, the situation will have been entirely changed, and it is fast changing already. We need not tell them in words that we are just as English as they are. The Guild has a more effectual method. It is an object-lesson. Without going back to pre-Reformation times, it shows that here and now a very ordinary looking person in the streets may as well be a Catholic as anything else.

## CHAPTER VIII

### THE APPEAL TO THE HEART

ONE who had been a constant attendant at the meetings in Hyde Park, without, however, actively participating in them, remarked: "To my mind the speakers of the Guild should try to speak more to the heart and less to the intellect." Being asked to explain her meaning, the friendly critic replied that she imagined many of the listeners at the meetings come there because they hope to find in them some balm for their souls. They not merely feel perhaps the lack of faith, but may have lost a son in the War, or have suffered other bereavements or sorrows; their instincts may prompt them to hope that in the Catholic Church they would find peace, consolation, and happiness. If these hear a cold, controversial statement of arguments proving indeed that non-Catholic forms of belief are defective, and that our Church is alone endowed with power from on High, even though they may be impressed for the moment, yet it is not exactly what they look for. Yet these are perhaps the people who, if we could reach them, would make the very best converts. Could we not bring them to realize that we have a human as well as a Divine source of consolation, that we have a draught to offer their parched souls which they will never find elsewhere?

Now, in putting forward this view, which undoubtedly contains much wisdom, we by no means assert (nor did the lady whom we quote) that the Guild speakers are entirely defective in appealing to the hearts of their hearers, which would be quite untrue and a very serious

accusation to boot. But we do think that there is reason for emphasizing this side of apologetic work, and stating our grounds for believing that in proportion as the Guild succeeds in reaching the hearts of our people it will carry on its work effectually.

As an instance of what has been done in this line in my own experience, I may remark that I heard an eloquent speaker in the Park, a woman, describing vividly the miracles that she had witnessed at Lourdes. This was not, of course, a wholly uncontroversial subject, but it took the minds of the hearers away from ordinary doctrinal arguments, and formed, as I thought, a very wise interlude in the proceedings. The speaker was interesting, and it seemed as though she had power to move her audience in the direction of sympathizing with Catholic thought and feeling.

Yet by the Appeal to the Heart we may, as I think, understand something even more direct and personal. The speaker should get into such close relationship with his audience that he can touch a human chord, and by relating his own intimate knowledge of Catholic faith, get right down to the roots of human nature, and as friend dealing with friend evoke a feeling of personal trust. It may be objected that such a result would imply a gift of eloquence, which not every Guild speaker can lay claim to. Granted, but possibly they could be more eloquent than they are. Eloquence follows conviction, and that they certainly do not lack. Simplicity, self-forgetfulness, trust in God, a touch of pity for the crowd, would carry us a long way in the right direction.

But there is another possible objection that we must consider. Are we advocating anything like a subjective and emotional treatment of religion? Catholics are often afraid of that. They know that among our countrymen, usually considered a cold and hard race of men, there

have been displays of religious emotionalism which they feel to have been erroneous and sometimes dangerous in tendency. There was, for instance, the Methodist Revival (which may still linger on here and there in remote places), a movement not certainly bad, but one which has little attraction for the Catholic mind. We know in later times how the Salvation Army appealed and appeals almost exclusively to emotion, even when as sometimes its speakers utter very dogmatic statements. Their success even in a religious way in dealing with destitute and wretched classes of men and women could not be denied—but that would not dispose Catholics to view their methods favourably, especially in regard to persons of normal social condition.

Without waiting now to discuss the question whether we have not something to learn from alien organizations like the Salvation Army, we will try to show how different from theirs is the method we are advocating, and how little ground there is for fearing that Catholic defence could ever take a really Methodistical turn. We have only to consider the nature of the case. The very existence of the Catholic Church as a stern fact is sufficiently known to all English people to prevent them from fancying that our appeal to them is, or can be, of a subjective nature. Every Catholic apologist feels, and his audience will always feel, that implicitly his message is almost alarmingly objective. Behind him is a great worldwide organization, ubiquitous, infallible, relentless, unmistakable. We are always telling this to our hearers, that our position is a logical one, that we have nothing to do with shifting opinion and passing whim, but only with Eternal Truth.

If we are to be extremely exact in our terms, the Appeal to the Heart does not exclude an Appeal to the Intelligence. But it relies more upon what we may call the

practical than the speculative intellect. What it means is that we are to tell our hearers that we know not only by our reason, but also by experience, that the Catholic Church is, indeed, the true home of human hearts. We can well leave it to our audience to conclude that it follows from this that the Catholic Church is a Divine thing. That is what the people rightly call common sense, and we may give them credit at least for a little of it.

Lastly, it must be stated, at the risk of iteration, that when we recommend more insistence on this Appeal, we do not in the least mean that it should oust the more Apologetic style of discourse, but that the two methods should always go hand in hand, as of course they do.

In fact, I cannot enforce my point better than by showing that *de facto* all really great apologists have relied enormously upon the Appeal to the Heart. The instance that will be most familiar to my readers as being only of yesterday is the extraordinary success of Father Hugh Benson in moving the hearts of his countrymen. We shall never know here below—there is no means of finding out—how great was the influence which he wielded by his written works over Catholics and non-Catholics alike. It is known and recognized to have been enormous, but may probably have been much more far-reaching than his friends and admirers even imagined. Anyhow, there is no doubt whatever that, fine as was his genius for writing, the secret of his success lay in his power of getting down to the roots of things, not merely Catholic belief and Catholic Spirituality as a systematic thing, but its wonderful adaptability to the needs of ordinary people. The best instance of what I mean is found in what is perhaps his most telling book, *The Papers of a Pariah*. Most of it was written when he was struggling with his fate, and had not yet taken the great step of his life, but for

that very reason it is more forceful as a human document. It gives us his views about Catholicity when the eye of his mind was dazed by the very effulgence of the vision which was bursting upon his soul. It is fresh, poignant, personal, unrestrained. His impressions of the ritual of High Mass (well known to him in his Ritualistic days) are now so vivid and fancy-free that he apologizes for their exuberance as though it were irreverent. His description of the simplicity of the rite of Benediction is simply grand:

"In Benediction the Church acts upon her Faith with an extreme directness. The Real Presence is a mystery, of course, as regards its mode, but no mystery as regards its fact—or rather, it is one of those mysteries that it is her ceaseless business to disclose. God is there and must be treated as God: therefore she takes the three symbols—music, lights, and incense—those three symbols that man has somehow always associated with Divine worship, and employs them in her devotion. Moreover, she aims them at that holy thing which she declares to be God; she addresses Jesus Christ as the Salutary Host, she sends up her fragrant smoke immediately before the monstrance, she burns her candles immediately around it. Finally, at the very end her priest speaks no word; he must not come between God and the souls of his children; therefore he envelops his hands in a cloth, and in dead silence permits Jesus Christ to use him almost mechanically in the Divine bestowal of the blessing of peace. He lifts and moves the Sacred Host in the form of a great cross, but he is silent, Another is speaking soundless words in his stead."

Father Benson's Biographer, Father Martindale, well remarks that it can hardly be a mere accident that this work commences with a description of a Requiem service, and ends with a picture of a Catholic death-bed and the

administration of the Last Sacraments. Is not this the most human side of our religion, its most touching remedy for human weakness, and a direct appeal to the human heart?

However, we can instance greater names than Father Benson's to illustrate our meaning. If we survey the field of Catholic apologetic writers can we name two greater books, or two which have had more influence over the minds of men, than the *Confessions* of St. Augustine and Newman's *Apologia pro vita Sua?* These were the Giant champions of the old days and our own; their books have eaten into the hearts of mankind, because they are both truly very simple human documents. In either volume the veil is torn down, we penetrate into sacred recesses, and our hearts are bathed in light because they are bathed in human truth. In reading such books we are hurried on, we do not criticize them, knowing well that we are drinking as at a fountain-head of truth and of virtue. There may be logic in such apologetic, but there is something higher than logic. Our faculties are not wholly reflective, there is Intuition too, and does not that count for much when it is a question of the highest truths?

Hence this recommendation to the speakers of the Guild to try to speak to the Heart as well as to the Intelligence appears to be well founded. But again I feel that some of them may object, "If we could do it, well and good, but why quote St. Augustine and Cardinal Newman as our models? If we can make any sort of an argument for Catholic Beliefs we think we are doing very well, and these deep human appeals are altogether beyond our capacity and are not included in the training which is provided for us."

The object we have in view in making those remarks is not to invite anyone to do what is beyond his or her

capacity or training, but to point out a direction which they should try to follow when they can. Let them bear in mind, and those who are responsible for their training, that the Appeal to the Heart will carry them further on their road than mere dry logic ever can, and thus they will learn gradually to cultivate that style and more and more to bring into their discourses a truly human and sometimes a very personal note of conviction.

And what is more, this style is really easier than the other. What it demands is great simplicity, deep conviction, forgetfulness of self, and a little common sense (which is perhaps not so very common). Surely *in itself* it is easier, though it will not appear so at first, to mention one's own personal reasons for doing a thing than to prove conclusively that those reasons are indefeasible. If I may I will give a personal instance of the sort of thing I mean, though it has nothing to do with public speaking.

I remember that when I was finally making up my mind to submit to the Catholic Church, I met a recent convert Clergyman of considerable celebrity, and we were discussing the Catholic claims. He said, "Do you know what it is that strikes me the most as a convert to Catholicity?" I said: "No; do tell me." "It is the extraordinary amount of intellectual activity I find at every turn among Catholics." Now in my ignorance of practical Catholicity this simple remark came to me with a perfectly staggering effect, so that I have never forgotten it. My mind was full of the ideas gained a good deal, as happens with Oxford Undergraduates, from debating societies or the conversations of Elect souls. I thought the Catholic Church was grand in its history, its organization, its courage and consistency in the carrying out of principles—but I had no idea of its intellectual inheritance or the mental training it provides for its students, and still less of the spirit of freedom which is so characteristic

of Catholic thought—within limits no doubt, but yet not cramped by the sort of prejudices which are inherent in the Protestant mind.

The prevailing notion among Protestants is, I suppose, that to become a Catholic you make great sacrifices in the intellectual order, for which you get certain compensations in the way of religious certainty and peace of soul. Hence I thought my friend's remark was, to say the least, very paradoxical, but it impressed me because I knew he meant it. He was a particularly straight and sincere man, a rough kind of person like his father before him—though both were Wykehamists—and he spoke simply of what he had felt and experienced as a recent convert. No argumentation could possibly have given me the comfort I got from his remark, and I daresay it helped me a lot.

Now every Convert, and a large number of the Guild are Converts (often recent ones), has something that he can tell his audience of his own experience and intimate knowledge. Let him out with it. He will perhaps say to himself: "Oh, I must not be egotistical, I simply cannot be talking about myself." That from one point of view is perfectly true. Nothing is more hateful than egotism and self-conceit, and no English crowd would abide it. On the other hand, it is all a question of mental attitude. Modestly to recount what one knows by personal observation need not necessarily be egotistical. On the contrary, everyone values first-hand evidence as distinct from hearsay, and that is all that we are arguing for. A speaker may very well say to a crowd, "I know what I am talking about because I am telling what I have seen—and I know what you feel because I felt like that myself not very long ago." I heard a young man at a Guild meeting say: "I have never spoken here before, but I want to tell you that I owe my conversion

entirely to the Guild: in my case it was No Guild, no convert." I do not think anyone in the Hut thought this man egotistical, but I do think they derived more encouragement from him than they would have from the most rhapsodical speech on the merits of the Guild.

But although we have laid great stress upon the personal note as often carrying a most important appeal to the listener's heart, we need not confine ourselves to one aspect of the subject. What we would say is, Try not so much to argue about the Church's claims as to assume them. Or at least assume that the crowd want to know not merely the reasons for belief. Tell the crowd gently but firmly that they are mistaken in their notions about Catholic life, Catholic activities, and (incidentally) Catholic belief. Draw a picture of the Catholic home, the mother's influence strengthened and interpreted by the influence of the Divine Madonna. Tell them how the Life of Nazareth is reflected in the life of every Catholic household, the same sort of bond, the same human love tinctured with Divine, the same spirit of work and of prayer, the same atmosphere of earth and of heaven. Tell them something of the purity of the children of Mary, the manly purity of Catholic youths learned from their mothers and sisters, the chivalry of Catholic men, the marvellous sanctity of the Catholic priesthood fundamentally derived from the home influence.

Tell them that the picture drawn by the enemies of the Church is a mere caricature; the spirit of Catholicity is really large and liberal—it has to be, for it has to suit all classes of men, all climates, all races, all the ages of the world. Tell them not so much what you have heard or read, but what you have seen and tasted. Tell them of the sacramental system, not its theological basis so much as its practical working. Tell them about the Confessional, the gentleness of the priest, the consolations of the peni-

tent, the disburdenment of one's guilt, the strengthening virtue of absolution, of penance, of the new start with God.

We often hear about heart-to-heart talks; they have become a catchword almost to derision. Well, if the Guild is to work at its highest power, if it is to do the task that lies before it, it must speak straight from the heart, and its words will infallibly reach their mark.

# CHAPTER IX

## DEVOTION TO THE HOLY GHOST

ACCORDING to St. John's Gospel, Jesus Christ spoke very clearly and solemnly about the presence and the power of the Holy Ghost. In the discourse in which He gave, if we may say so, the finishing touches to His teaching, He said: "It is expedient for you that I go away: for if I go not, the Paraclete will not come to you: but if I go, I will send Him unto you . . . but when He, the Spirit of truth is come, He will teach you all truth." In the Apostles' Creed we say, "I believe in the Holy Ghost, the Catholic Church, the Communion of Saints," and the connection between these three things is obvious enough—namely, that the Catholic Church, which is the Communion of Saints, is the work of the Holy Ghost. The very name of the Holy Spirit suggests His especial prerogative is Sanctification, as that of the Father is Creation, and of the Son Redemption.

While Jesus Christ was carrying on His work of Redemption, He said little about the Holy Ghost. On the contrary, His efforts were centred in proving to the world that He was a genuine Redeemer, and that He spoke and acted with the full authority of God the Father, who, regarded as a Person, is the fountain and source of all Divinity. It was when His work of Redemption was practically complete—when He was about to retire from visible contact with mankind—that, determining no gap should be left in the organic sequence of Divine activity, and as it were rejoicing to leave room for the special presence of the Sanctifier, He used the words we have

quoted: "You will not be losers, nay, you will be gainers by My withdrawal from the world of men." Strange words, but easily intelligible if we include, as we undoubtedly must, among the functions of the Holy Ghost the carrying on of the whole sacramental system of the Church, and in particular that mysterious indwelling in her Tabernacles of the Body and Blood of Jesus Christ together with His soul and divinity.

Devotion to the Holy Ghost is impressed on the Faithful by means of their ordinary and familiar devotions. It is suggested by the Apostles' Creed; it is included in *Gloria Patri;* it is commemorated in the Glorious Mysteries of the Rosary; above all it is enforced in the opening words of the Angelus, "She conceived of the Holy Ghost." All the same it is fairly apparent that although in recent years much has been done to popularize the devotion as a living energizing force among Catholics—yet there is still room for many efforts in the same direction. Until the devotion takes a more prominent place in ordinary Catholic life we can hardly be said to have fully entered into our heritage, as defined by the words of our Redeemer.

It is therefore a subject of the highest congratulation that the Catholic Evidence Guild, guided by an unerring instinct, chose this devotion to the Holy Ghost as its special safeguard and unique inspiration. No surer augury can be imagined of the ultimate crowning success of the Guild, and it is the object of this chapter to suggest certain conclusions which we think may be drawn from this so happy circumstance. Among the means adopted by the Guild this is put in the first place, but it need not be assumed that those responsible for the rules foresaw all these conclusions. They may have merely wished that the workers of the Guild should in their secret hearts invoke the blessing of God's Holy Spirit upon their

efforts—whereas we venture to go much further. We would have the devotion to the Holy Ghost preached openly, fearlessly, and constantly, not perhaps by all who take part in the work of the Guild, but by as many as can possibly be found ready and willing to make the attempt.

Of course it will not be for a moment supposed that anyone could wisely advocate this devotion without first learning to practise it. That would indeed be an inversion of the due order of progress. And although it is the presupposition that active members of the Guild feel that they are *ipso facto* expected to turn to the Holy Ghost for assistance and inspiration in their difficult task, yet they will not all in the same degree have benefited by the general dedication of the work. Yet the more they reflect on the nature of that work they will come to realize that none are more in need than they of a plentiful participation in the gifts of the Holy Spirit. Surely they feel the need of Fortitude to persevere, of Piety to persuade, of Science, Counsel, and Wisdom to know what they are talking about, and how to drive their message home. Surely sometimes they will instinctively have recourse (while also they invoke His Spouse our Lady) straight to that Divine Source from which it is of faith that all the Seven Gifts are freely granted!

But while it is evident that, if the work of the Guild is to succeed, it must be carried on supernaturally, and that the workers must strive to penetrate and assimilate devotion to the Holy Ghost as a personal pledge of God's blessing, we are advancing a very different proposition—namely, that it is most desirable to bring this subject forward directly and primarily as a means of reaching the hearts of the people. In laying down this statement we do beg that our readers will kindly give their deepest attention to the reasons which we are going to advance for it.

In the first place, then, we hope it will be conceded that the Apologist's aim should be to show forth the Catholic Church as she is at the moment, and especially in her highest and most spiritual phases. The doctrines of the Church can never really change, but in the expression of her doctrines and in their concrete application the Church is ever adapting herself to the men of to-day, to their needs, their exigencies, or even their vices. Our people are largely steeped in spiritualism; their souls, wanting relief from emptiness and irreligion, turn to false or imaginary spirits. On the other hand, the Church seeks for a remedy for this evil by bringing them into closer dealing with the Spirit of God. Or, whatever the reason may be, it is certain that no feature is more prominent in contemporary Catholicism, especially where it reaches its highest water-mark, than the spread of this very devotion to the Holy Ghost. We do not mean merely that in Catholic books and even in the Press the subject is being frequently and increasingly written up, and is, moreover, urged more constantly upon the Faithful from the Pulpit, but the fruits of this propaganda are clear to be discerned. Among all thoughtful Catholics, secular as well as religious, and (what is most important) among the young as well as the old, an intensified devotion to the Holy Ghost is working in many forms, and with it a deepening of prayer and a disposition to make good use of the new privilege of frequent Communion. The same tendency may be seen in a renewal of interest in mystical theology and the conditions of more intimate union with God—a movement which we may note in passing is by no means confined to the Children of the Church, but is very strongly marked in Anglican circles and beyond them.*

* A glance at the publication lists of modern booksellers dealing in religious literature will make this point abundantly clear.

And one might surely ask whether a more clear and palpable instance of this tendency could be required than the very fact that the Catholic Evidence Guild unhesitatingly placed itself and its activities under the patronage of the Holy Ghost. We have already admitted that it is one thing to maintain that this popular devotion to the Third Person of the Trinity is one of the grandest and most beautiful features of present-day Catholicity, and quite another to propose it as a suitable subject for miscellaneous and generally outdoor audiences. And this is the point under consideration.

We must here make a distinction. If we are wrong in thinking that the Guild should aim less at what is directly controversial than at what is psychologically effective, certainly this subject would have to be debarred to Catholics when addressing the Protestant crowd. For as between the ordinary Protestant of the more or less orthodox and old-fashioned type and our own standpoint, there is nothing less controversial than the doctrine of the Trinity and the Divine Action as attributed to its three Persons. At least as regards Western Christendom there has been no trouble about it, and although Protestants rarely use the phrase "devotion to the Holy Ghost," there is really nothing about it that would cause them any difficulty in theory or in practice. But to my own mind, this fact is just one of the most powerful reasons for bringing forward the whole topic under discussion. If what we want is to produce results, we cannot do better than sometimes emphasize our belief—and indeed it is often done by Catholic writers and speakers—that the inheritance Protestants have received from their immediate progenitors is all to the good. We can hardly conciliate their minds more powerfully towards the Catholic Faith than by making them understand that what we require is not that they should lay aside their

beliefs, but that they should rid themselves of their very illogical prejudices. There is the positive and the negative side of their creed. When a Protestant submits to Rome he deepens and solidifies his positive beliefs, and then adds something to Catholic tenets which he has already embraced.*

Now to hear those tenets propounded from a new starting-point will interest our Protestant and at the same time enlighten him. Rarely has he got a very firm intellectual hold on his beliefs, they are something traditional, rather vague, and not infrequently actually obscure. The intellect of the Catholic Church is vast just because it is Catholic, it is one of her great assets, though not her greatest, and to bring this intellect to bear upon familiar truths which yet our hearers have hardly ever heard clearly handled or fearlessly enunciated is much more likely to win their confidence than to startle them by expounding doctrines to which they are unaccustomed and which they may very probably misapprehend.

But there is a far more cogent reason than the above argument which would, of course, be of wider application than the subject we are pursuing. In order to see how important an effect will be expected to follow from explaining and advocating on Catholic principles devotion to the Holy Ghost, we must ask ourselves, What is the root of the average Protestant's feelings about Popery? Read the attacks made upon our religion by ordinary Protestant bigots—and they may be summed up in the

* We may give an interesting quotation from Dr. Samuel Johnson on this subject: "A man who is converted from Protestantism to Popery may be sincere; he parts with nothing; he is only super-adding to what he already had. But a convert from Popery to Protestantism gives up as much of what he held or said as anything that he retains. There is so much laceration of mind in such a conversion that it cannot be sincere or lasting."

idea that no Catholic can really get very near to God. They believe, often apparently honestly, that the Papal Church imposes a whole army of priests and bishops, and monks and friars, and Saints and Madonnas between God and the human soul. Kingsley (who perhaps knew better) speaks of "a captive among Popish Spaniards, priests, crucifixes, confession, extreme unction, and all other means and appliances for delivering men out of the hands of a God of love."* It is a way of putting it that appears rather quaint to the pious Catholic, but it has a plausible sound enough for outsiders.

Now the truth is that devotion to the Holy Ghost (as understood by Catholics and non-Catholics alike) is not really a reasonable doctrine except in a system which provides a corrective for self-deception such as an Infallible Church alone can give. Look at the facts. Protestants, especially the Evangelical sort, have usually affirmed their belief that they are under the direct guidance of the Holy Spirit who was "to bring Christians into all truth," and yet their view of Divine truth never does or can agree with itself. There is never any very strong probability that a number of them will agree on any single truth if considered independently. How can they be all equally taught, as they *una voce* maintain, by the Holy Spirit? Is there no logic in God, if it may be said without irreverence? We are here, of course, up against the fundamental difficulty of the Protestant religion, and we do not wish to urge the point, because we should be merely slipping back into the well-worn controversies which we think ought to be avoided if anything better occurs as a substitute. But without any offence our apologists might insist on what is obviously true, that belief in one's personal guidance by God must tend towards disruption unless there is also some binding

* *Westward Ho!* chap. vii.

force to counteract the fancies of individualism. Catholic doctrine about the teaching of the Holy Ghost is extremely consoling and not really very complicated. It maintains first and foremost that by His indwelling in the Church the Divine Spirit guides it as a whole, the head and the members taken together, and, moreover, guides it into the Truth. But the indwelling of God in the Church is another name for that Sanctifying Grace by which He dwells in the hearts of the Faithful. These also as individuals He guides into all truth—He communes with them, inspires them, directs them, and assists them in all matters appertaining to their salvation. He is in the whole and He is in the parts. But as the whole is greater than the part, if there should be any apparent discrepancy—such as self-deception may induce—between a man's personal inspirations and the external line of conduct the conclusion is simple enough. No real guidance of God granted to individuals can run counter to the Church's universal belief, its discipline, its approved practice, its corporate feeling, much less to its authoritative teaching.

If it seems difficult to combine any sort of individual freedom with a rigid discipline like that of the Catholic Church, consider that recent military authorities have declared that what tells more than ever before in modern warfare is the personal initiative of the common soldier. Surely they do not mean any sort of originality which is inconsistent with the aims of the superior command. What they want is obedience and intelligence combined. In like manner we cannot sufficiently emphasize the truth that the Church controls but does not crush out intelligence, initiative, and human personality. She wants as much of this as she can get from her children, provided that they are loyal and devoted children and not cranks, rebels, lunatics, and half-baked Catholics.

Nor let us in defence of legitimate authority attempt to deny that there are narrow-minded people within the Church as outside—people who suspect everybody who is not conventional and all ideas that they cannot themselves grasp. Such people are not themselves very fit subjects for devotion to the Holy Ghost, they are too much inclined to be infallible. But if we look for a good healthy instance of Catholic initiative among very ordinary persons, we could hardly find a better than that supplied by the Evidence Guild. Its very existence is good evidence that the Church in England to-day is very much alive and very much up to date, and perhaps this is the Guild's greatest title to the gratitude of all true-hearted Catholics. For if it never did a thing but come to birth, it would have yet given hope and encouragement to many an aching heart.

What better proof could we have of the truly democratic and individualistic character of Catholicism than that unlearned working men and women, many of them recent converts to the Faith, should be encouraged by the highest and most responsible authorities to take upon their shoulders the burden of explaining and defending the claims of the Church in the ears of their fellow-citizens? They may not know very much about the subtleties of controversy, but they are strong in their convictions, endowed with common sense, willing to undertake this new Apostolate—and no wonder they were told to trust themselves to the Holy Ghost for light and strength and eloquence and understanding of these high things. Did not Christ say* to His disciples, who were working men: "Take no thought what or how ye shall speak: for it is not you that speak but the Spirit of your Father that speaketh in you."

* In a slightly different context. He referred directly to cases of persecution; but surely we may apply the principle a little more widely.

The Holy Ghost will certainly bless the Guild, He will never let it down, so long as it remains in its position of filial dependence upon the Episcopacy, which is the true *Ecclesia Docens.*

May we then dip a little deeper into our subject, for the benefit of our non-theological readers who may be inspired with a desire to know more of it. We have seen that fundamentally the devotion rests upon the plain and unmistakable promises of Christ—to wit, that in sending His Spirit upon his followers He would more than compensate them for His withdrawal from them (apart always from His abiding Sacramental Presence). This is the climax of His teaching, but He left its full doctrinal development, as in so many other cases, to the *Ecclesia Docens*, which was to be guided by the Paraclete into all truth. How, then, is the doctrine understood by Catholic theologians? We know that Christ Himself in his incarnate nature is the True Spouse of the Church. As the Spouse of Adam was formed out of a rib taken from his side when he was sleeping, so the Church mystically sprang from the side of Christ, when already asleep upon the Cross He poured forth blood and water, typifying the Sacramental system which is as it were the Church's life-blood. St. Paul says: "Husbands, love your wives, as Christ also loved the Church . . . for no man ever hated his own flesh, but nourisheth it and cherisheth it, as also Christ doth the Church."*

But we are told in the same passage that Christ espoused the Church precisely in order to make it holy and without blemish, a glorious Church without spot or wrinkle. Now the Church is a congregation of individual human beings. Fundamentally the holiness depends upon the personal sanctification of its constituent individuals, a matter which is the especial function of God the Sancti-

* Eph. v. 25, 29.

fier. Just as Christ appealed to the authority of the First Person of the Trinity to establish His own veracity, so He depends upon the Third Person to bring about the sanctification of His beloved children, brethren, spouses. The oneness of the Holy Trinity is made extraordinarily clear in these attributions of the various Persons. And nothing makes the divinity of Christ more plain to us than the fact that He spoke of sending the Third Person of the Trinity in His own place.*

Hence the constant practice of theologians in calling the Church the Spouse of the Holy Ghost is nowise inconsistent with St. Paul's expression quoted above, in which he describes her as Spouse of the Incarnate Christ. Neither expression can really be understood aright unless they are taken together. In the devotional theology relating to the Divine Mother, she is invariably spoken of as the Daughter of the First Person, the Mother of the Second, and the Spouse of the Third. And as this last relationship is explained to mean that her sanctification by grace is in a supreme degree, it follows quite logically that all who participate in the same sanctifying grace, no matter in what degree, are also participants in the same espousals according to their degree. For it is the whole Church which is Spouse in the fullest sense, and individuals share in the privilege according to their special sanctification.

Hence it seems to follow that there can be no more direct method of aspiring to sanctification than by cultivating love of the Holy Ghost and confidence in His power. Other devotions may be helpful, perhaps more easily practised by some, even more attractive to many human hearts, but surely none can be more spiritual, more

* If this is not too subtle a point we should like to add that this mission of the Holy Ghost by Christ should teach us that the Procession of the Holy Ghost from the Father and the Son (the doctrine of the Western Church as expressed by the "Filioque" in the Creed) is really a matter of supreme importance.

direct, more effectual when rightly undertaken. It must not be understood because we advocate preaching this doctrine to Catholics and non-Catholics alike that we think all the considerations which we have brought forward regarding it are equally suitable for a general and popular exposition.

Among the crowds of listeners there will generally be some to whom the doctrine is peculiarly suitable. Those who are shrinking from the act of submission to the Catholic Church because they feel themselves in a state of general fogginess regarding all religious truth (and we believe that this description will cover a large number of the hesitating), cannot do better than ask the Spirit of God for His guidance in coming to a decision. They are really bound to pray. If they doubt, for instance, about the reality of our Lady's power it might be useless to ask them to pray to her. If they do not feel certain about faith in Christ, it may not be easy for them to pray to Him. But for all (except downright convinced Atheists, who perhaps are not so numerous as we might suppose) there can be no impropriety in inviting them to invoke the Spirit of God. They may not, and probably do not, as yet clearly apprehend the distinction of the Persons in the Godhead, but all the same they can pray even vaguely at first to a God of Love, of Sanctification, a God who is willing to espouse their souls and thus make them His very own for time and eternity.

Of one thing we feel certain. Those members of the Guild who are deeply attached to this doctrine as regards their own sanctification, those who thoroughly realize its importance in the scheme of Christian truth, will at least be willing seriously to consider whether they could not also use it in their Apostolic work. No one giveth what he hath not. Undoubtedly the workers must begin with themselves. Time only will tell whether they will not end by going a little farther afield.

# CHAPTER X

## THE DOCTRINE OF EXCLUSIVE SALVATION

IN direct sequence to our Chapter upon Devotion to the Holy Ghost, we think it suitable to discuss a question which to prospective converts to the Church probably gives more trouble than almost all other Catholic doctrines taken together. We shall try to show that, apart from patent misunderstandings (which it will be our aim to unravel), the doctrine of exclusive salvation is not quite so formidable as it is sometimes made to appear.

What, then, is the difficulty? An outsider may admit that there are many strong arguments on the Catholic side; he may even suspect the truth that, apart from our position, it is nigh impossible to maintain any theory of Christianity on strictly logical lines, yet he will shrink from the doctrine of exclusive salvation as being narrow, bigoted, uncharitable, and cruelly hard! The Catholic view may be all very well for those who adopt it; but the picture it gives of the whole world outside a closely defined periphery is so gloomy and condemnatory as to be practically impossible of belief. Outside of his own comparatively narrow circle, the Catholic sees and can see in the world nothing but sin, error, confusion, and perverse disobedience to a Divine Command, to one which, however true and necessary it may appear to Catholics, is not really clear to those outside the Church. Taking a wide view of human life, is it not very difficult to admit that those who comprise merely a section (and not always a supremely important section) of fervent and devout Christian believers are alone in the way of salvation—

that all outside this relatively narrow boundary are so fatally misguided, are entirely beyond the pale of salvation, their spiritual experiences merely a miserable form of self-deception, their sacraments invalid, their ordained clergy so many well-meaning frauds, and their whole Christianity a fair-seeming sham?

To have to pass this sentence on one's nearest and dearest friends and relatives—nay, to pass it on one's own life as hitherto lived—is an act from which people feel a natural repulsion. In fact, they may easily believe that strictly through conscientious motives they are debarred from accepting the Catholic doctrine of exclusive salvation as they apprehend it. They can find no obligation to take up a position contrary, as they believe, to the best instincts of human nature and of Christian charity. Nor is this mental attitude to be off-hand condemned by Catholics as a form of hypocritical self-deception. On the contrary, there is reason to think that, broadly speaking, most converts, persons who would be the last to be suspected of dishonesty, have at some stage of their progress felt this more intensely than all their other difficulties. They began perhaps with a feeling of indignation against so exclusive a doctrine, and later this may have given way to a feeling rather of blank dismay. But the difficulty remained and seemed to oppress them with almost a crushing force; and this may sometimes describe their mental state even for a period subsequent to loyal submission to the Faith.

The doctrine is one that Catholic apologists must be prepared to deal with gently as well as firmly, and we are convinced that it behoves our Guild speakers to choose it freely and frequently for discussion, and yet to be very sure of their ground before they commence the attack, and very careful of the line of arguments on which they will rely to defend the Catholic position. It is undoubted

that in putting the case Catholic speakers and writers differ enormously. We do not deplore this by any means, but we think it is some evidence, if such were required, that the question of exclusive salvation is a difficult one, not merely for outsiders, but for the most convinced and devoted Catholics. We should indeed be very presumptuous if we meant to imply that our own method of treating the question is the only due and proper course to adopt—but we do hope to be able to clear up some misunderstandings, and to suggest a bold and clear line of defence of this very essential doctrine.

Let us first say what it is not. It is not a mere piece of bigotry. Bigotry consists in the inability to appreciate the standpoint of those who differ from ourselves. It is a very prevailing disease of the mind, and it would be quite absurd as it is also unnecessary to pretend that all Catholics are immune from the tendency to despise other people. There are so many different sorts of people in the Catholic Church (just because it is Catholic) that it is really difficult to say whether upon the whole we are more or less bigoted than, say, Anglicans, Greeks, Protestants, Christian Scientists, Agnostics, or Atheists. It would be like asking, Are Catholics in the mass cleverer or more quick-tempered, or taller or uglier, than average Protestants or Agnostics? It is, I think, my personal opinion that among English-speaking people (I cannot speak for others), if we do not count the very ignorant or uneducated, there is a slight preponderance of large-mindedness on our side. But I may be prejudiced. Not under all circumstances, but when it is found necessary or convenient, Orthodox Anglicans, like the Greeks whom they love so much but by whom they are repudiated, like many old-fashioned Calvinists and other Nonconformists, do arrogate to their own religion a monopoly of saving grace.

The Catholic claim is different. It is part of a logical and well-thought-out system; it is maintained as a principle of revelation; it is impatient of a half-expressed belief that "One Religion is as good as Another;" but it is not *de facto* bigoted or productive of bigotry.

For Catholic doctrine taken as a consistent whole is destructive of narrowness. It not merely permits, it prescribes that when we apply any of our principles to individuals we must take into count all the circumstances, all the limitations, all the prejudices of soul and conscience. The Church lays down the dogma that Christ founded one True Church and one only, and that to it alone He confided His complete revelation and His complete authority. Outside of this Church or Kingdom or Fold there can be no security of salvation—because it is not inside. When His Father called Christ His only-begotten Son, He implied that there could be no rival to Him: when Christ gave His full authority to the Church ("As My Father sent Me, so send I you"), He implied that the Church could have no rival among the sects. Therefore every human being is in a true sense bound to be in communion with the Church of Christ and of Peter. He is not given any choice in the matter. But that does not imply that a non-Catholic can have no excuse for remaining where he is.

Let us approach the subject rather differently. What is the nature of a moral obligation? Theologians are all as clear as crystal on this point—namely, that all such obligations rest and must ultimately rest upon reason and conscience. There can be, therefore, no exception allowed to the statement that no one is ever bound to a line of conduct which he honestly believes here and now to be wrong, or even to be insufficiently proved to be binding on him. This does not, of course, imply that we are not responsible for the regulation of our reason and

conscience. That is a very important, and at times may be a very difficult, consideration. Anyhow, we cannot deny that a man is accountable for the use he makes of his mental faculties as he is for the physical ones. But as a man is not bound *de facto* to fight if he has lost the use of his right arm, no matter how culpably—in like manner he cannot be bound to do a thing he honestly believes at the time to be wrong, or not obligatory.

If this is true of all law, human and divine, it is true as regards submission to a church, and should be boldly and clearly stated. In certain cases a non-Catholic will be bound to something different from actual submission—for instance, to take stronger measures to inform himself what are the claims of Catholicity and why they exist—that should also be made quite clear.

One point that we wish to stress in dealing with the adage, "Extra ecclesiam nulla salus" ("Outside the Church there is no salvation"), is the nature of Salvation. If we can get our hearers to grasp the true meaning of that term, we shall find it comparatively easy to show that it must be of its nature an exclusive scheme. No wonder that our doctrine appears paradoxical if the meaning of Salvation is entirely misapprehended. Protestants frequently assume that Christianity itself consists of a vague set of principles, something merely grounded in human nature, chiefly ethical in character, capable of many interpretations and the widest variety of application. There could be no reason whatever for such a message to be the exclusive property of any human organization, or for the salvation it imports to be reserved to any single Creed. Non-Catholics frequently quote in their own behalf the saying that "All roads lead to Rome," and, they imply, Why should there not be many detailed schemes of salvation, not, of course, mutually destructive, but perhaps in some sense complementary of one another?

This is what they mean by the phrase, "One Religion is as good as another," a saying which always sounds hateful to Catholics, but which is not perhaps always intended in the worst sense. By semi-rationalists it may, of course, be used in the sense that Christianity is as good as (but not better than) Mohammedanism or some of the less objectionable forms of Paganism. But very frequently those who use the phrase only mean that, even granting that Christianity as a whole is true—that is, that it contains as much truth as we are capable of attaining to at present—yet if we apprehend its principles vaguely it is a matter of comparative indifference whether we interpret and apply the same principles according to, say, the system of Episcopalians or Presbyterians, or even Bible Christians or Methodists. This, it must be noted, is something very different from the High Church position, which is always striving after a clear and definite conception of a teaching Church, with what success we need not at present consider. What, however, we must carefully bear in mind is the radical distinction between the Anglican or Anglo-Catholic view and the more vague and general view, which is that commonly held by the man in the street who frequents the meetings of the Evidence Guild.

The present writer has sometimes thought that some Catholic apologists do not sufficiently distinguish in their own minds between those who do and who do not admit the possibility of a real teaching authority. If this is so, they will be liable to import an element of haziness into their defence of the Catholic doctrine of Exclusive Salvation.

It is with a view to providing against a nebulous treatment that we suggest that the first thing to make clear is what precisely is meant by a divine scheme of Salvation. Salvation in the Catholic sense is something extremely definite, extremely detailed, and in itself extremely

intelligible. It is not in the least what a Protestant ordinarily means by the term; and consequently to make it out to be an exclusive scheme does not (as it would on the Protestant hypothesis) warrant the charge of bigotry, uncharitableness, and cruelty.

Perhaps we may use an illustration or two to make our meaning clearer.

When, for instance, we say that Parliament has a power of taxing British people, do we not imply that this is an exclusive power? Can we conceive a State so organized that two or more independent powers (if they acted together they would really be one power and our argument would not be affected) could simultaneously be permitted to tax a whole nation? Take the matter as a broad principle, apart from any artificial system of checks and counterchecks which might be imagined in a very complicated state of Society, but which even then would probably be found quite unworkable. There are therefore certain powers which, if granted, should of their own nature exclude the possibility of rival powers. Another case would be a guardianship over children as arranged by a father's will. The guardian (there may be more than one, but if so they must act together and constitute a moral personality) is told that he has power over the person and property of the children during their minority. Is it necessary to add that these powers are exclusive, or would it not cause surprise if it were discovered that there was another set of guardians appointed independently? Surely this thing could never be thought of, and would not be explicitly mentioned by the testator, because it is obvious *ex natura rei* that a child cannot be guarded by two sets of people at the same time.

Now if we would show that there is something parallel to the above cases in the scheme of Salvation, we must first insist that, according to Catholic principles, it is an

absolutely gratuitous affair. We must by no means suppose that the Creator was bound in justice or in mercy to save the human race after the manner in which He did save it. Jesus Christ introduced something into human life which was foreign to it, though not uncongenial to it. Through the fact of His Incarnation He elevated our nature to a plane which is higher than its connatural plane of existence in this life or the next. Surely in such a doctrine there can be no room for antecedent conditions on our part. If God condescended to our level, He did so on his own conditions, not on ours. To object antecedently to any scheme of Exclusive Salvation as something illiberal or narrow, is surely to hem in the divine operation to what would seem to be natural and fit according to our ideas. But Christ takes up no such attitude. He always demands that we should accommodate our human ideas to the divine. He laid great stress upon belief in himself and in the scheme of Salvation which He came to impart. He spoke as the Expected One—who had been definitely promised as a Saviour, and whose salvation consisted in a reformation of human judgments as well as human practice in all that concerns the highest interests of life.

That He also instituted a human authority to continue His task and to enforce His lessons is, of course, a very important part of the Catholic argument. But in this particular place we need not allude to it, for we are here not considering the machinery through which salvation could be secured and the knowledge of it propagated, but merely the nature of salvation viewed as a boon granted by God to man.

We must not merely insist on the gratuitous nature of salvation, but especially that it is something detailed and (to use a much-abused term) objective—that is, something which does not depend upon the vague interpretations of

human sentiment. Precisely because it is gratuitous and supra-human it must be objective and perfectly defined.

We could give many specific illustrations of our meaning from the Gospel-page, though it must be remembered that any adequate view of salvation cannot be grasped from individual precepts, but only from the whole tone and tendency of Christ's teaching, combined with a sense of His Divine Personality. We must feel His authority as we are told that His hearers felt and admired it. We must remember that His teaching even on the ethical side was quite startling in its novelty, that it traversed not merely Jewish tradition, but the most cherished maxims of the world at large. Again, His teaching had its sacramental side, and that surely imports a message that was thoroughly objective and exact. If His lessons were not clean-cut and unmistakable, if they consisted merely in the stressing of the better rules of ordinary human conduct without introducing any extraneous and detailed scheme of systematic and divine truth—then but only then, is there any inherent difficulty in admitting that His Salvation, as no mere growth from a human stem, contained an element of exclusiveness in the machinery by which it should be worked. Such a salvation may well be intolerant of rivals, it may require dogmatic bulwarks; one thing only it cannot be—that is, undecided and half-hearted.

Even though there was no evidence that Christ did in fact establish an exclusive Church, yet it is easy to see how preposterous is the objection to the Catholic doctrine. What then? Are we to believe that God could have prepared a great gift like that contained in the Incarnation, and have revealed it as a wholly supernatural and super-human scheme of life—and yet that (because forsooth He is not cruel and unchristian and narrow) He must permit of other side-schemes and interpretations and

improvements on His divine scheme to come into open competition with it and to reduce it to the level of human idiosyncrasy and half-amiable weakness? On such a theory we might be permitted to "stretch forth lame hands and grope," but we could not hope to grasp anything more tangible than the ravings of a revivalist or the pious fancies of a Salvation lass!

Notice we have never denied that it was open to the Almighty, had He so desired, to make a supernatural revelation of Himself on Protestant lines—that is, by means of half-determined impressions of truth, leaving it to human ingenuity to make the best of them. What we do deny is that such a half-baked view of revelation (even if not entirely unworthy of the Divinity) at least could not be dignified by the name of Salvation. This is a thing that must be either grasped or lost. There can be no half-measures here. Nor are we arguing that the claim of the Catholic Church to be a sole guardian of divine revelation is proved by the above considerations. All we assert is that some kind of exclusive salvation is most reasonable, and by no means unchristian or cruel. Either God revealed salvation by one single and unmistakable process, or whatever He revealed it was not Salvation.

Perhaps having read so far a reader may think, This is all very interesting and true (though perhaps a trifle obvious), but does it carry us very far in a practical direction? Well, what remains is going to be most practical, and may we say before proceeding that our object in writing the above was not intended to be practical in the sense of giving an actual specimen of a Guild discourse? The most we could attempt is to influence the speakers, or possibly those whose duty it is to train them, by suggesting a useful line of thought for their own consideration. Because it is a great principle to bear in mind that when expounding Catholic truth speakers

must express their own ideas in their own way. Thus alone may we expect their talks to be alive, interesting, and fruitful of results.

In fact, we are not going to spend any time in proving that the Catholic Church can alone be such an exclusive instrument of salvation as we postulate, because there is really no other claimant. We shall at once go on to consider the obligation on non-Catholics which follows from the position laid down. Christ Himself made this clear when He said: "He that believeth not shall be condemned."

Now the advocate of the Catholic doctrine must be careful not to seem even to abate one jot or tittle of the Church's claim. It will not suffice to emphasize, as many speakers do, the great advantages attaching to communion with the Catholic Church. Not in the least that such emphasis is not of supreme importance in its way. The certainty, the peace, the graces, the consolations, the grandeur, the spaciousness, the beauty of Catholicity are splendid topics, and can never tire an audience if treated decently well. But we must not confuse the advantages of submission to the Church with its necessity. We mention this because we think that many Catholic speakers, especially if not converts, are so accustomed to the idea of an exclusive claim to salvation that they hardly realize how difficult it is for outsiders to admit or to understand, and they are not always careful enough in putting the case. It does not do to say, for instance, merely that the sacraments and other helps of the Catholic system are such as to make a Catholic more hopeful and even more secure of salvation than others who have not these helps can claim to be. This is beside the mark. Is there or is there not a strict obligation in conscience on every man and every woman to embrace Catholicity whether they wish it or not?

Again, personally we think that it is a mistake to harp on those distinctions which are often heard about the Visible and the Invisible Church, or about the Body and the Soul of the Church. No theologian would deny that there is some element of truth underlying these phrases if they are understood in a somewhat vague and metaphorical sense. Whether there is much authority for them in the better and older theologians, whether, for instance, St. Augustine when writing the *De Civitate Dei* would have thought them of much value, or whether there is the least Scriptural foundation for them, we do not now need to consider.

But I will relate an experience. I was listening among the crowd to a Guild speaker in Hyde Park who was treating this topic. He was being heckled especially by a man who stood next to myself, and by others. The speaker was a good one, and did very well on the whole; and being pressed he fell back upon the distinction between the Soul and the Body of the Church. I felt at once that the crowd would not take it in. There was a very subtle and metaphysical sound about the whole thing. When he said "A Protestant in good faith is in the Soul but not yet in the Body of the Church—the Soul is extended beyond the Body, it embraces more—he is on the outside, and should get in closer by entering also the Body," my neighbour uttered a very self-satisfied grunt, or it may have been a laugh, or even a cough. But it sounded like "Poor Fellow!"—and he turned on his heel and marched away with colours flying. To my mind a man must either be a Catholic or not. He cannot be a little of both. Not but what in a true sense every baptized person must be counted to be a Catholic. This point may easily be misunderstood, and is in fact sometimes brought as an objection to the Catholic position. I have myself heard it so argued in the open. Yes, the Church

claims a special jurisdiction over all baptized persons in virtue of their baptism. That is to say, that all Heretics and Schismatics belong to the Church in the sense that a Deserter belongs to the army. He must return to his regiment or take the consequences. Here again we are prescinding from the qestion which we have already dealt with whether the Heretic be in good faith or not. A deserter has no claim *as such* to any special rights or privileges which soldiers may normally enjoy.

All this might sound very offensive indeed, and we are not suggesting that the above language should be indiscriminately employed. There is no use in calling names. But unless we are clear in our own minds what the Doctrine of Exclusive Salvation means, it is futile to discuss it with outsiders. Personally, I think we cannot insist too much on the fact that God deals with men and women according to their consciences and not according to objective truth only. But let us not make the mistake of blinking the truth and pretending that this clearest of obligations is something less or different from what it is.

As Communion with the Church of Christ is something more than baptism,* so it requires more than the State of Grace. We do not hold that a Heretic must be outside the State of Grace unless he be a formal and obstinate Heretic. Here there is often confusion. The State of Grace which is required and suffices for salvation is not compatible with Heresy except through involuntary ignorance. It is the duty of the Church and her preachers to warn all men against heresy. Let this be done gently and prudently, though not weakly and confusedly.

A right understanding of the Catholic position as to Exclusive Salvation, is the turning-point in most (say ninety per cent. of) conversions. Nothing can be more important, and nothing is easier to hold when the doc-

* We are dealing with adults.

trine is grasped. It is nothing less than a horrible travesty of our Faith to pretend, as many Protestants do, that we hold that all who are mechanically members of the true Church are secure of salvation, while to be actually outside it spells eternal damnation. The Guild can do good work in making it very clear to their audiences that our belief is most reasonable and absolutely mild as touching the individual conscience. Speakers need not water down the doctrine we are dealing with, they can call on their hearers to enquire seriously, and to ask God's blessing on their thought. They can warn them against slackness, indifference, and worldliness. They can explain the great utility for enquirers of practising devotion to the Holy Ghost. They can enforce the claims both of Church and of conscience, and they may safely assure Englishmen and Englishwomen that we do not derive any melancholy satisfaction from the expectation of seeing them one day blasted by the hand of an angry God.

# CHAPTER XI

## FUNDAMENTAL TRUTHS

WE now approach a very important branch of our subject, and one that is fraught with difficulty and that must naturally be viewed very differently by different Catholic minds. It is clear that the term Fundamental Truth is in itself somewhat vague, and it behoves us at the outset to explain the sense in which we shall use it in this chapter. It strikes the writer that two distinct meanings may be given by Catholics to the term. They may and often do mean by Fundamental Truths roughly all such as are commonly accepted as Fundamental to Christianity, and which have been usually held by the majority of Christians even in post-Reformation times. In this sense, moreover, Protestants themselves are very fond of the term, because they persuade themselves that there are one set of Truths necessary to salvation and others which are not. In this case, of course, Catholics are at issue with them; we hold that there is a divine command to believe all revealed truths, and that if you deny one you (implicitly) deny all—just as St. James * says if you "offend in one point of the law you are guilty of all."

For many reasons we do not see any utility in calling revealed doctrines like the Trinity of God, the Incarnation of Christ, the Necessity of Grace, and the Resurrection of the Body, fundamental as compared with other revealed doctrines which may be less readily admitted by Protestants, but are really quite as important as articles of Catholic belief.

* Chap. ii., v. 10.

We prefer to use the word in a more restricted sense—namely, to denote truths which, though they may be revealed to us through Christ and his Church, yet are also natural truths, and are necessarily presupposed before one can grasp the idea of revelation as a whole. Truths like the existence and attributes of a Personal God, who exercises providence over His personal creatures; the fact of Creation; the spirituality and freedom of human Personality with the implied immortality of the human soul; the possibility of miracles; above all a real and radical distinction between right and wrong, implying a doctrine of sin (and incidentally making belief in the Fall of Adam a very reasonable thing); and many others, have been held in common, not merely by all Christians and Jews, but by many of the saner schools of ancient philosophy. Most emphatically Plato and Aristotle were so clear about most of these questions that the debt owed to them by Christian philosophy has been very great. These doctrines are treated by Catholic authorities as natural and philosophical truths, and have to be discussed and mastered before the science of revealed Christianity can be even approached by a student. It is no matter that Theology lays down the principle that philosophical truths may be, and indeed are, affirmed in revelation, for the fact remains that no one can accept anything as revealed by God unless he previously assures himself that there is a God who has power to reveal. Among the class of doctrines which are Fundamental in our sense it is useful (though not, strictly speaking, necessary) to include the credibility of revelation on natural grounds—not, of course, in the sense that we affirm the credibility of any particular truth as revealed—but merely in a general or abstract sense. We mean that, given the known conditions of humanity, it is credible that a Creator will have taken special steps to make known Himself and His purposes to mankind.

On the other hand, there are truths, such as the actual Fall of Man, the eternity of hell, and the resurrection of the body, which some Catholic philosophers have claimed as natural truths attainable by the human mind, without a special revelation. Such claims, however, being debatable, are seldom admitted as certainly true; so that without attempting to decide matters of controversy among Catholic writers, it is far safer not to assume that these are Fundamental truths in our sense. If, therefore, Guild speakers treat, as of course they may, of truths which are doubtfully natural, they had better merely argue that they are not contrary to reason, without asserting that they can be securely established without having recourse to the fact of divine revelation.

We may now proceed to discuss the policy of the Guild in regard to Fundamental Truth in its truest sense. It may be clearly laid down at the outset that the more fundamental any doctrine is, the more difficult it may be to prove it on any strictly logical lines. This will not be strange to anyone who is aware how much more difficult Mathematicians find any discussion about, say, the definitions and postulates of Geometry than about the propositions derived therefrom.

Hence it is to be expected that the advisability of proposing difficult philosophical matters as suitable topics for Guild Speakers, who *ex hypothesi* are not as a rule learned persons, should be sometimes called in question. Would not speakers wisely restrict their attention to such doctrines as are commonly understood to be distinctively Catholic, the discussion of which will be expected by their crowds, and for the defence of which the Guild mainly exists? By some it has been urged that a weak or inadequate treatment of fundamental questions of all belief might do positive harm. There is the well-known saying that it is easier to raise ghosts than to lay

them. And is it a good thing to bring into question a set of essential truths which may be instinctively held by hearers, some of whom may be young men and women without any deep training in religion?

Finally, an argument of very different sort, but one that merits attention, may be found in the fact that quite independently of the Guild or any Catholic work there is a fine and by no means inefficient organization in our midst which exists for the purpose of defending, though on non-Catholic lines, essential doctrines of Christianity and of Theism. This is known as the Christian Evidence Guild, a society to which, as has been noted, the Catholic Evidence Guild perhaps owes its name and a certain part of its inspiration. It is not a wholly unnatural view for Catholics to maintain that on the principles of division of labour it might be better for the Speakers of the Guild to restrict their efforts to something which is their particular necessity—namely, to provide the people with evidence for those Catholic doctrines which would be elsewhere neglected or denied. What gives additional plausibility to such a policy is the undoubted fact that Protestant controversialists are not merely thoroughly sincere in the defence they put up for the existence of God and other fundamental truths, but that at least very often they do their work well on the whole, even though when they may happen to be at issue with Catholic teaching they may sometimes make false or misleading statements. When dealing with Fundamentals the amount of error they introduce into their discourses may be hardly observable in comparison with the solid arguments they produce for great and important and truly Catholic doctrines. In like manner much of the literature they have brought out in answer to the publications of the Rationalist Society is admirable. As a plain matter of fact the writers of the S.P.C.K. have

done a great work in the line of Christian apologetics for which it is only just that Catholics should give them credit. In this connection I may relate that I uttered a complaint to a prominent member of the C.T.S. that Catholics appear to be behind Protestants in defending certain elemental portions of the Catholic Faith. He replied that he thought as long as these books are to be had Catholics should avail themselves of them, and that as we are very short of good controversialists it is wiser for the C.T.S. to concentrate its efforts upon the much-needed exposition of purely Catholic doctrine.

It will be understood that no opinion on this particular point is here advanced; we mention the view of a responsible authority as affording some analogy to a similar opinion about Guild work—namely, that as long as a non-Catholic Guild takes up the running efficiently in explaining and defending Fundamental Truths, the Catholic Guild might, generally speaking, leave these subjects alone. It has even happened in Hyde Park that the two organizations are sometimes side by side, and I know that on one occasion when in the Catholic crowd difficulties of a fundamental sort (not connected with the subject in hand) were raised, a Priest speaking on the platform by invitation said: "I cannot conveniently answer you now, but if you go to the next platform where these very matters are being discussed, you will almost certainly get a complete and satisfactory answer to your difficulty."

Now, without criticizing this method of getting rid of a troublesome customer, and still less denying that Catholics might sometimes turn good S.P.C.K. books to more account than they usually do, I could not subscribe to the view that the Catholic Evidence Guild in its teaching should not lay great stress upon the most fundamental questions. Quite apart from the fact that dis-

cussions of this matter may impart life and variety into Guild meetings, counteracting a tendency which may often be felt towards deadness and monotony in going always over the same ground—than which tendency nothing more fatal to the permanent success of the work could be imagined—there is another and a far more constraining motive for insisting on fundamental topics. If the Guild is to do its work well, it must be thorough. The Speakers must always make their hearers feel that in their teaching they desire to go to the bottom of their subject and especially of such difficulties as may be brought against them. And there is such a close connection between different points of doctrine that it would not be possible to treat any subject satisfactorily unless one were able and ready to deal with cognate questions, many of which may quite often involve a fundamental truth. If the Guild is to present the Catholic Faith, it must not attempt to choose between what is and what is not fundamental and common to other forms of Christianity. The Catholic case rests very much upon its completeness, its logical consistency, and its absolute adaptability to men of all climes, ages, nationality, and temperament. To make this in any degree clear to non-Catholics, Guild Speakers must always think of Catholicity as a whole and not as a series of disjointed propositions. In a certain sense it might be maintained without paradox that the more fundamental a given truth is, the more suitable it becomes for exposition by the Guild. The speakers must be trained to treat of these truths not so much separately, and so to say academically, but they can often use them to deduce most practical conclusions, always remembering that there must be an organic connection between the basic elements of religion and the conclusions founded upon them.

At the risk of repetition we ask the reader's indulgence

to refer here to an argument already emphasized in another context—namely, the great utility of putting strongly before an audience of Protestants those aspects of Faith which we hold in common with others, and towards which they often feel sympathetic or at least with which they are familiar. There is little doubt that nothing will impress them more favourably towards Catholics than to find they not merely hold with interest and tenacity to matters within their own ken, but also that they expound them more clearly and powerfully than they have ever heard it done in their own churches.

Therefore to the objection from the difficulty inherent in this course, which we fully admit, we have nothing better to say than that at all costs the difficulty must be faced by the Guild if it would seriously grapple with its all-important task. We are, moreover, aware that in saying this we shall have the fullest approval of the authorities who direct the Guild's work; and, moreover, that if we are able to contribute a few suggestions on the subject of the treatment of Fundamental Truths, we shall have their kindest and most indulgent attention—and we beg the same from all our readers.

Our first anxiety will be to lay down a broad matter of principle, of which later on we shall venture to give a few illustrations, showing the way in which we think this principle might be applied.

In all the great presuppositions which lie at the root of religious faith there is often, perhaps always, a metaphysical side to the problem which may be extremely subtle and difficult even for most gifted and highly trained philosophers: while there are often more practical aspects which can be more readily grasped by the man in the crowd. Now the success of all popular propaganda (and what else are we speaking of?) depends upon the success of advocates of a cause in understanding the

view-point of the persons they are addressing and hope to influence. If this is so it can hardly be wrong to ask the Guild workers to avoid metaphysics as their enemy avoids holy water. Pure logic, however attractive certain minds may find it, does not carry them far with their neighbour. To reduce a man to silence may be a difficult thing, but it is not the same thing as to convince him. Rude husbands say, "A woman convinced against her will is of the same opinion still," and the wives might very well retort, "What is sauce for the goose is sauce for the gander." Probably about ninety-nine per cent. of Guild speakers (I will make no exception for myself) believe that the value of their address depends upon the solid weight of its arguments, whereas the really impressive point is not what we say, but the fact that we say it.

Am I clear? I do not wish to startle my readers, and I hope they will not take me to mean that it matters not what arguments are heard from the platform. Not any such absurd exaggeration. What I mean is that statements which we may think very impressive, and which may be sound enough in themselves, may yet strike our hearers as the subtle talk of a clever controversialist. Not by any means that we should shrink from deep and fundamental questions, but that we should be extremely careful in putting our argument in an intelligible and truly popular form. Nor is this easy.

There must often be speakers who have many good gifts of exposition and enunciation and yet are devoid of that instinctive feeling of what a crowd wants and how it ought to be addressed. We would plead, then, that such speakers should either not be encouraged to deal frequently with the most fundamental points, or else that they should receive very special attention from their trainers as to the arguments by which they would seek to convince ordinary and possibly undereducated

people of the existence of God, the freedom of the will, the real nature of evil, and the possibility of miracles.

But once more let me not be misunderstood. We have Apostolic authority for the statement that there are divergencies among the gifts of the Spirit; and when condemning the use of metaphysics, let us not make too sweeping a generalization. Therefore if any individual is found to be able not merely to deal with a fundamental question, but also to deal with it in what might be called a recondite manner and with success, by all means he or she ought not to be discouraged or accused of over-subtlety. Moreover, it always remains true that arguments which are in themselves absolutely metaphysical may yet be presented in a popular and taking form, and then you have perhaps the very best kind of argument possible. The man in the street does hate metaphysics, and if you want to give him a dose of it, it is always well to see to the sugaring of the pill.

After a somewhat lengthy introduction, we may now proceed to give a few illustrations of the way in which the deepest truths might be dealt with before a mixed audience. And in giving them we repeat that they are illustrations or suggestions, and very far indeed from pretending to be a compendium of arguments. The more people put a personal touch into their talks the better, and the more variety we can attain in expounding the one Catholic Faith the better.

We propose to take the following problems in order to illustrate what we mean by a popular as distinct from a metaphysical treatment of doctrine.

1. Is there a Personal God?
2. Was the World created?
3. Are Miracles possible?
4. Is Revelation credible?*

* Revelation in general: not necessarily the Christian revelation.

1. *Is there a Personal God?*—This question put in this form is important, because it gets us clear of those abstract and nebulous conceptions of the Divinity which make it very difficult for genuine Theists to establish the existence of the true God. It is very remarkable how many modernistic thinkers fight shy of the question of a Personal God by pretending that the term can only be used in a highly philosophical and technical sense. If one intended to deal with the question in a strictly logical manner, we suppose the first requirement would be clear definitions of what we mean by God and by Personal. Yet is that really necessary? We think not, and yet we do not think that our topic is always unsuited for popular discussion. On occasion we think we would be quite right to treat of it. The non-philosophic man is capable of understanding the meaning of words used in the ordinary way, and may indeed have for practical purposes quite as good a grasp of the deepest truths as ever the metaphysician gets out of all his definitions and philosophic disquisitions.

I should prefer to brush aside all that, and say, By a Person I mean anyone with whom it is possible to institute what we ordinarily call Personal relations. Just as we speak of a kind person, meaning one we should like to have as a friend, or a difficult person whom we should like to avoid. A person is one who can be approached, though not always by everybody; he can be well or ill-disposed. Every human being is a person, though a baby's personality (in this popular sense) is not yet developed, because his physical powers and his brain have not yet grown. When they have, he will be seen to have the ordinary attributes of personality.

If we sometimes think of a collection of human beings, such as a family or community, as having almost a personality of its own, this is because we extend the use of

words in a quasi-metaphorical sense, and also because such societies are made up of intelligent and human individuals who themselves have all the marks of personality.

When, therefore, we ask, Is there a Personal God? we do not think of any philosophic or abstract power or force, but a Being with whom men and women may institute personal relations. Has God any personal relationship to ourselves? Is He in any true sense responsible for our being and for our well-being? May we consider that we are His children, His servants, His creatures? Can we approach Him, know Him, adore Him, serve Him?

Such is the supreme question which we are to try and answer; or rather to suggest a few simple reasons why the question should be answered affirmatively.

Suppose we try to view it as one who had neither knowledge nor preconceived notions about God. He might reason thus. If there is a God who can have personal relations with ourselves, then there is at least some chance of ordering our lives really wisely. Nobody wishes to be a fool, but are not most men rendered foolish through not being able to deal with the difficulties of life? If there is a God who exercises Providence over His creatures, then there must be at least some solution of the problems of life. There are difficulties which none can escape, no matter what be his or her creed about God. Suppose one had a locked casket which it was absolutely necessary to open without breaking the lock. Then suppose you were offered a key with the promise that it would open the lock. If another person said, "That is not the key; there is no key, there can be no key to fit that lock," would you not take a sporting chance and try it, on the ground that you could not be worse off than you would be if there were absolutely no chance of finding the key?

To drop metaphor, is it not wiser to believe that there is a God, a Personal and responsible God, than to deny it? Supposing you were wrong in so believing, what harm would be done? But if, on the contrary, the God of Christians exists all the while, then what a mistake you will have made by denying His existence without any certain proof! There is no calamity to compare with the ruin of a life. There is no repair if once you throw away your chance of reaching undying happiness. Do not say, God will never judge me harshly. There is now no question of God judging you—you yourself will say that you judged wrong and judged fatally on the most important thing in life.

If God exists personally, and if He intended to enter into a personal relationship with you, you could hardly insult Him more (even though you are not now conscious of the fact) than by denying His existence.

But in making such an appeal to the common sense of a crowd, it is not necessary to dwell exclusively on the uncertainties of a future destiny. You might ask them whether they do not think that faith in God is a source of happiness in this life? Suppose that the Atheist does enjoy a freedom of thought and of conduct denied to the Theist, is he really satisfied in the depths of his heart? Has he never a misgiving that his life is being spent in vain, and that his death will be empty and regretful? It is a patent fact that millions of believers in a Personal God find comfort and joy in loving and serving Him. Their faith is more precious than their life, while death can have no terrors for them.

The above is an outline of what we mean by avoiding metaphysics and keeping close to what has a practical sound. Arguments like the above may be indefinitely varied, and all that we advise is the necessity of getting inside the mind of the crowd and touching their vital spot.

2. *Was the World Created?*—Of course this problem is not really different from the last, though it may be viewed from a slightly different angle. On the one hand, if once we realize that God is Personal, that He is intelligent and free in His action regarding contingent beings, the doctrine of Creation follows quite naturally: it seems to be almost a necessary corollary. On the other hand, if men and women are created beings, they certainly stand in a very close and personal relationship with their Creator, and may easily believe that He has Himself a personal existence.

But there can be no doubt that to many modern minds, especially when devoted to scientific enquiry, the doctrine of creation does present a definite difficulty. Hence the Catholic apologist will desire to treat of this as a separate problem and an urgent one. In dealing with the question of Creation we come right up against that too common frame of the English mind which can best be described as Materialist, not necessarily in any opprobrious spirit. Although the name does not always appear acceptable to those who have what seems to Christians to be a materialistic bias, yet we cannot accurately otherwise describe that bias.

Perhaps such people usually prefer to be called Evolutionists, because they are so bent on the idea of World-evolution as to be persuaded that creation is an absurd and an impossible idea. Here, again, we are face to face with a problem for which a merely metaphysical argument will be found to be of little avail. The late American Professor William James, who was a very powerful advocate of Creation, without, however, accepting the doctrines and philosophy of Christianity, was certainly among the ablest, if not the ablest, exponent of metaphysical thought in our generation; and he strongly emphasized his conviction (which G. K. Chesterton, another theist, thoroughly

shares) that neither the Evolutionist nor the Creationist is swayed in the last resort by logical proof. James believed, and we think he was right, that Faith or temperament or some kind of free choice ultimately impels a man to judge instinctively about these deep truths and then to find arguments in support of his belief or unbelief.* As a Pragmatist he may have undervalued the objective value of logical proofs, and we have no concern with his general standpoint, but his opinion as quoted, if sound, knocks the bottom out of a great deal of scientific scepticism, which pretends that modern science has undermined Faith. We gratefully quote him as strongly denying this. He wrote that there is not a single scientific argument that has ever touched, or can touch the doctrine of Creation, and that when modern materialists appeal to science as the foundation of their atheism they are simply deceiving themselves owing to a complete ignorance of their own psychology.

Whether this view is suitable for a popular controversialist to maintain before a crowd may be doubted, but we will try to suggest how the doctrine of creation may be popularly advocated.

First of all we do not think it is necessary or useful to spend much powder and shot in attacking the evolutionary theory. It is quite obvious that it is run to death by the modern mind, and for that reason and because we do not believe that it is false in its entirety we would rather leave it alone. On the scientific side, there is much to be said for and against evolution. On the theological side, all Catholics are fully aware that some indiscriminate applications of the doctrine are false; but there are more moderate views on the subject which find favour with

* There is no question here of the objective validity of Catholic philosophic proofs, but merely of the psychologic process by which they are ordinarily accepted or rejected.

many Catholic thinkers, and which have never been very definitely discouraged by the highest authority of the Church, much less condemned as heretical.

Anyhow, whether any doctrine of evolution in a wide biological sense be sound or not, in no sense can it explain first beginnings, and that is what we are concerning ourselves with when we state that the world was certainly created. It is very like the old question of the chicken and the egg. The first egg may have come from a chicken, but where did the chicken come from? When scientists say that they find the doctrine of Creation impossible, it means one of two things: either they do not choose to allow it because it lies outside of their science, or else that they are so bent on contemplating a certain order of events that they have become organically disqualified for asking themselves why or how that order came into existence.

To attempt any strict demonstration of the impossibility of a series of events without any beginning is perhaps neither useful nor desirable. If a man says that creation is impossible, he most certainly makes an absurd assertion, and one that is absolutely impossible of proof. Even if there were a difficulty in believing that Creation took place, there is clearly no impossibility provided that infinite creative power is postulated.

Perhaps here again the indirect method of argument may prove the most telling. I mean to point out what is the folly and the falsity of science pretending to attack religion. Why cannot the votaries of science be satisfied with keeping to their own province? Is it that they know too much? What do they really know in any ultimate sense? What has the scientific collection and collation of facts to say to the ultimate causes of all being? Is there any one single fact that they can really explain in the ultimate sense? Surely philosophers, whose

business it is to deal with such questions, whose minds are trained for them, and whose whole mentality is centred in them, find their subject sufficiently obscure and difficult. And then those whose whole mental outfit unsuits them for such research give us their final and dogmatic decisions, as though they were gifted with infallibility *ex cathedra*.

No one rejoices more than the Catholic philosopher at the real advances in scientific knowledge gained by the New Physics, the so-called nebular hypothesis, spectroscopic analysis, and new methods of discovering hitherto unsuspected biological processes.

Why advocates of scientific theories should solemnly assert that all these discoveries bring them any nearer to a knowledge of the first beginnings of matter and of its various modes of organization is indeed a dark and dreary problem. The facts and the laws of nature may be investigated till the day of doom, but they will never bring us a whit nearer knowing whether God created, how He created, or why. To ask science to do what is entirely beyond its scope and its powers is to put upon it an unfair and illogical claim. The essence and the existence of all that our senses touch is as far beyond the ken of the learned scientist as it is beyond that of the youngest and least educated child.

What difficulty is there in the doctrine of creation? Simply that it is a very difficult thing to imagine. It only means a beginning, and that caused by a Power adequate to bring it about. Arguing here is fairly futile; but a clear and judicious statement of the Catholic case may prove very useful for enquirers.

3. *Are Miracles Possible?*—We do not propose to devote many pages to this illustration of how to treat Fundamental Truths. Yet the question of the miraculous is important and widely discussed at the present

day. Materialists who deny the possibility of creation *a fortiori* deny the possibility of miracles. It so happens that I heard a Guild address on this subject given as a specimen lecture to members of the Guild by the Spiritual Director, Rev. Father Arendzen. Besides being accurate and logical, his treatment was extraordinarily exhaustive. My feeling was one of surprise that it was possible to compress into a single hour such a complete compendium of what theologians teach on the subject of miracles. Moreover, the matter was so interesting and the speaker's delivery so vivid, that although the attention of the audience must have been taxed to follow the arguments adduced, it was evident that they were not in the least bored, but rather like myself enjoyed a real intellectual treat. It was, moreover, a real object-lesson for the members—not so much of what they might ordinarily hope to attain to as an ideal towards which their efforts might be directed. Had the lecture been, however, given not to the audience in the Hut at Westminster but to an out-of-doors crowd, perhaps a less thorough treatment might be preferable. At least, if I were undertaking the subject, I think I should be theoretically less complete.

The subject of Miracles, though by no means an easy one, is not really so profound as the problems we have hitherto discussed in this chapter. In this particular case it would, of course, be advisable to keep to the most logical lines, and to prepare the way (as I think Father Arendzen did) for one's arguments by a careful definition of what we mean by miracles in the fullest sense. The objections raised to them by modern agnostics are numerous and varied, and the subject could very well be treated from more than one point of view.

At the same time there is, I suppose, one main line of thought which in the popular mind seems to militate

against the possibility of miracles, and that is the question of the Uniformity of Nature. The opponents of Christianity are always harping on this point, declaring that there is opposition between the principle and the doctrine of miracles. Being obsessed with the idea (which in itself is true) that all science necessarily supposes that there are certain unalterable laws of nature, they believe that any power that interferes with "Uniformity" in nature or interrupts its action must be opposed to the principle. They say, therefore, that a God who made a law and then broke it would be guilty of inconsistency. It is like saying that because the Crown's Prerogative sometimes interferes with the law taking effect by granting a reprieve to a convicted man, it stultifies the English constitution. Or, again, that a man who throws a stone upwards, thus preventing the effect of the natural law of gravity, is opposing the principle of Uniformity of Nature. Anything more illogical and confused no one could possibly imagine. So far from a miracle being contrary to any principle of nature, it is evident that no suspension of a law can take place, and therefore no miracle would be possible unless the law—*i.e.*, the principle of Uniformity — be first established. In other words, you cannot break a law or anything else unless it exists.

But the difficulty is urged—if God made the law, why does He not keep it? Has He not by working a miracle repented of laying down a law? Has He not been at least guilty of a certain inconsistency in His government of the world?

This objection is futile, because it does not distinguish between two kinds of divine action—namely, that which is natural and that which is supernatural. These two operations are not merely distinct, but one of them belongs to an immeasurably higher order of things than the

other; and although they do not conflict in regard to God's Providence, yet they may seem to conflict among themselves. So the royal prerogative seems to conflict with the action of the law court, but viewing the higher aims of the State these two powers are strictly harmonious.

When thinkers coolly eliminate from their minds all supernatural aims, no wonder they cannot grasp the fact of those aims being secured at the expense of lower interests. When men reject Miracles, we can understand that they do so because they want not the Supernatural, nor God, nor Religion, nor Immortality. That is intelligible; but why do they also give up logic and common sense? What is there in Physical Science to infatuate the mind and lead it away from the paths of reason—to make people declare an impossibility when they only feel an aversion? Within its own domain science does bring us startling information. It tells of huge interstellar spaces, vast intra-atomic energy, ultrarapid vibrations of ether, and much else very disturbing to our sluggish imaginations. But what is all this to love and religion, to poetry, music, art, or even to the wonders of mathematical speculation? If poets and musicians, philosophers and theologians lose their heads a little—well, their studies have some real inebriation in them. But the errors of these amateur philosophers, these unimaginative enthusiasts, these illogical logicians, are really more startling than those genuine discoveries by which their minds have been unnerved. No! Miracles are not impossible, though pseudo-science should burst in the effort to prove them to be!

If in dealing with this subject we seem to have broken our rule of avoiding metaphysics, the gentle reader must pardon us for once, and it shall be counted a miracle of his grace.

4. *Is Revelation Credible?*—Here we hope to be not

only brief, but setting bounds to our indignation will aim at being specially practical and easy of comprehension.

This discussion will be taken as a sequel to the preceding —that is, it will for the sake of argument presuppose as proved that a Personal God and Creator exists and can work miracles. But let it be noted that there will be here no question of the credibility of the Christian religion. We are to discuss on purely philosophical lines not the fact of an actual Revelation, but the proposition that the idea of revelation viewed in the abstract is sound and credible. In plain language, we mean to prove that taking the known facts of the world and human life it is credible and even probable that the Creator will have made some clearer revelation of Himself than is included in the mere fact of Creation. In other words, a supernatural revelation, though not strictly *necessary* (for the philosopher must not lay obligations upon the Most High), yet is congruous and, all things considered, to be antecedently expected by mankind.

This proposition will become clear to us if we consider the circumstances of human life, first as we know it to have been in the past, and secondly as we see it in the present.

If God is wise and good we may believe that He wished His creatures to be happy, and speaking of the mass of men, to be able to live according to right reason and to have some true knowledge of the Author of their being. We cannot otherwise understand Creation itself than as a manifestation in a certain degree of God's power, wisdom, and goodness; and therefore we regard Nature with its laws, and especially human nature with its powers, as a true revelation of God. But the question we have to consider in the light of history is precisely this: Does the natural revelation of God in things around us practically suffice for human happiness and for human needs?

Can men arrive through nature at a satisfactory notion of their origin, their duty, and their destiny?

In viewing the case we must at once admit that many individual men and women have through the free use of reason attained a considerable knowledge of moral and religious truth. In pagan times there were many philosophers and even rulers who lived justly and happily and strove according to their light to know and to serve God himself. They also tried to spread this knowledge, not always without success among their fellow-men. Hence we must not state that human reason has been under all circumstances unable to interpret natural revelation.*

What we have to point out is that for the mass of mankind anything like an adequate knowledge of God and of true morality is without supernatural aids extremely difficult and wellnigh impossible. The vast bulk of human beings have been and are unsuited for philosophic enquiry. They have neither the brains, the training, nor the opportunity, being, generally speaking, ignorant and inclined to superstition, as well as far too much occupied to find means or leisure for the study of abstract truth. They may indeed be instructed by others who are more favourably circumstanced and equipped—but what confidence could they justly feel in their teachers? We know the history through the ages of pagan priestcraft and of jarring philosophies and religions too well to be able to assert that it has ever been easy for human beings in the mass apart from divine assistance to know and to live by the truth.

At the present day things are no better. Where is

* Otherwise we might have to declare that Supernatural Revelation could be demanded as by right, which is contrary to Catholic doctrine. Although it is congruous to God's mercy for Him to make a supernatural revelation of Himself, when He does so it is a free and gratuitous gift.

an enquirer to turn if in doubt regarding religion and moral standards? Outside of Catholic Christianity how many men are there in civilized countries who really believe in the existence of a God with whom they can securely institute personal relations? All is confusion, superstition, or else blank atheism and the cynical denial of higher truth. There are the new sects, of course—the Christian Scientists, Salvationists, Spiritualists, Zionists, and the rest. But if we are to view such systems calmly from without, who will say that they are anything but melancholy indications of what men want? Never more than in our time was it true that if men are to know the will of heaven and to do it they must receive a supernatural message which is clear and unmistakable to all, no matter how poor, ignorant, or degraded they may be.

How unavailing from this practical standpoint is the subterfuge frequently resorted to by Rationalists who pretend that although no single and clear revelation has been given supernaturally, yet we are free to believe that there have been during the ages many dim and partial revelations granted to inspired teachers. So they assert Moses, Christ, Mahomet, Buddha, Confucius, Swedenborg (perhaps they would add Mrs. Eddy and the Rev. Vale Owen) have all taught divinely some elements of truth, though unfortunately human error is inextricably mixed up with their message.

This theory breaks down because it leaves our chief necessity unprovided for. Supposing, what may be true, that all these and other religious systems do contain in common something which is of real value to men—yet as there is *ex hypothesi* no means by which we can disentangle the true from the false, it is unjust to God to call Him in any special sense the author of these Revelations. What we ought to say is that He is the

author of what is good in them, and that may—nay, must —come from nature. If God directly inspired them to teach truth to their fellow-men, He could not authorize them so to teach it that it would infallibly lead their hearers into error. There is no escape from this dilemma. Therefore we had much better deny any revelation than defend such as are in practice *certainly* misleading. Catholics do indeed hold that God made His revelation gradually—that He taught truth at first imperfectly. But there was from the first no error, nothing to retract, only truth which needed to be more fully and clearly elucidated as the process of Revelation was evolved.*

It should be pointed out how democratic in the truest sense is this doctrine. It is based upon a genuine conviction of the equality of all men before God. It postulates that "the race is not to the swift nor the battle to the strong," but that a supernatural Revelation will at least shield the poor and the weak from intellectual tyranny, however they may in the natural order be ground under the heel of tyrants and masters. Our argument supposes that if God has permitted human depravity to bring many drawbacks into human life, it was not without devising a remedy which will manifest His power in restraining brutality as well as His mercy in comforting the afflicted.

* This last statement is made, not, of course, as a part of our argument, but merely to make the Christian position clear.

# CHAPTER XII

## THE ARGUMENT FROM THE CHURCH

MAY I commence this chapter with a little story which we may call, for want of a better name, "The Red Pillar Box"? Suppose a young foreigner lately arrived in London, from nowhere in particular, absolutely unacquainted with our civilization, but intelligent, alert, and very observant. He sees in the street a Red Pillar Box, he sees indeed several of them, and he wonders what is their use. He notices a small slit near the top, through which he sees papers inserted by the people passing by. What is the Pillar Box, and who is its owner?

We may suppose that he has a friend who is interested in explaining things, and who tells him that the Pillar Box is the property of the King, and that his servants take those papers and deliver them to the addresses written on them. Being enterprising the young man says, "May I try this wonderful thing?" "Certainly, if you put your name and address with a penny stamp on a card, and slip it in any of the boxes in London, you will find it on your breakfast table in the morning; or you can put any other address you like, asking to have the card returned to you, and it will go and come back. You will still have it on your breakfast table, but not till the second morning." "Do you mean I can send the card anywhere I like?" "Yes, anywhere in the whole country." "Is this done only in London or elsewhere?" "It is done everywhere." He makes one or two experi-

mental tests, and never fails to get back his cards promptly as he was told to expect.

The boy is genuinely surprised. He imagines this English King must be a very wonderful person; and it seems also certain he must spend his whole time arranging for the cards and letters to be delivered. So far he has never heard of the Post Office as a Department of State. His imagination reels at what he has seen and heard, but he can hardly doubt the truth of his information.

He believes, but he has not seen anything, except indeed the *result* of the P.O. activities. He now finds that he must probe the thing further. Could he *see* anything? Certainly he can; he has only to stand at the nearest Pillar Box, and have a bicycle with him. He will not have to wait very long till he sees a man come and open the box, take all the letters, and ride away. Our friend follows him to the nearest collecting office, where he sees numbers of other postmen coming in with their bags from various directions. Next from the collecting office he sees mail-carts (red, like the Pillar Box) driving away with heaps of bags in them. These he also follows to the nearest district office, where he sees large numbers of similar carts coming in, and also notices a large number of red motor lorries going out. On all these carts and lorries he sees the King's initials, G.R., printed large, and he notices that various officials have the same royal monogram or a crown upon their caps and buttons. So far the thing seems working out. So he continues with his investigation; he follows a line of the lorries, which he finds is leading him to one of the great terminal Railway Stations. There he sees the bags thrown out from the lorries and subsequently taken to the train, in which are several sorting cars, served in turn by a fresh army of P.O. officials. Here he sees a curious arrangement of ropes and catching apparatus, which he learns are to grab quantities

of new mail-bags as the train runs without slackening down of speed. Afterwards he visits in turn other central Stations, and gradually sees long-distance trains starting in all directions from the Metropolis much about the same hour.

This is not all. He sees similar mail-trains arriving at the Termini with letter-bags from the Provinces; these he sees dispatched in the same lorries to the District Offices, and evidently the machinery of delivery is the reverse of that of the collection of letters.

His mind is differently affected now. Before, he believed (not without hesitation) what he was told about the use of the Red Pillar Boxes—namely, that a vast and wonderful arrangement under royal patronage existed for delivering letters all over the country within a few hours of their insertion in the boxes. It seemed almost incredible; but he knows better now. He has seen with his own eyes. He has had a new psychological experience, radically different from his first mental state; and if he reflects, he will be fully conscious how great is the interval between seeing and believing.

But the difference in the boy's new experience is not greater that that which an enquirer will feel when after conversion he becomes for the first time familiar with the everyday working of Catholicism. He was in the midst of it, but he suspected not what is plain for anyone who takes a little trouble to see. When outside the Church he had a vague belief that there must be a God somewhere. So he had been told; he might hesitate but he could not entirely reject the statement. Yes, there must be a divine activity somehow, but where to look for it, or how to find it—he either supposed it was an insoluble mystery or perhaps did not trouble very much about it.

Now it is different. Now he has found the Divine

presence: he has seen it, or, to be more exact, he has come into a sort of immediate personal consciousness that God is here. He has found that there really is a supernatural Providence in the world. By degrees he has become more and more familiar with the Divine machinery, and has learned by experience how the grace of God affects the hearts and transforms the lives of his fellow-men.

Now, the great business of the Guild is to bring this knowledge home to others. Arguments won't do; the speakers must make it clear that they possess something, possess almost a new sense, which is denied to non-Catholics.

To put this matter from a different point of view, and leaving metaphor aside, I should like to quote again from Father Benson's *Papers of a Pariah*. The last chapter but one is called "The Church's Personality," and in this he brings out clearly the sense of new experience that one gets from the first real personal contact with Catholicity. He writes: "While our instincts are right in attributing some kind of personality or character to every human society (however loosely held together), the personality of the Divine Society which is called the Church is infinitely more worthy of the name, for that, by virtue of the mystical union of all believers or perhaps in response to it, there comes down upon it that transcendent personality from which all others flow, even that Divine Character which is the possession of God alone." Again he continues: "The Church comes to me not under guise of a creed, but under the habiliments of a person, and says: 'Look well at me, read my history if you will, ask for my testimonials, study what I have to say, but above all give me a personal interview. Exercise that faculty which you use in the choice of a wife, or a Doctor, or a friend, and act upon it. You may reject me as many

others have done, but do not make the mistake of thinking that your judgment is a matter only of learning or profound study; it is not chiefly that, it is a personal thing within the range of all normal persons. I am not merely the aggregate of my members or the total of my units. I am a kind of person like yourself, and I desire to be so treated.' "

This very special quality vividly described by Fr. Benson is due to the presence of God working in and through the Church. All Catholics feel this quality instinctively, though they might find themselves unable to give it a name. Non-Catholics are also, as a rule, aware that the Catholic Church has this personality, something very distinctive though intangible, which makes it utterly different from all other religious organizations. They try in various ways to account for it; if they are at all hostile, they invent many and absurd explanations for the power of Catholicity, its hold upon its adherents, its boldness in the face of persecution, its union with its earthly and visible head, its unexampled organization and efficiency. Others better disposed refrain from uttering calumnies; they frankly admire the methods by which the Church works and the results it obtains, and usually acknowledge that there is something mysterious about the whole thing, but as they do not come close enough to discern the finger of God, they end without penetrating the Church's personality.

From the Guild's point of view the campaign of bigotry, mendacity, and spite which extreme anti-Catholics have always waged against the Church is not without certain compensations. Many and many English converts owe the first glimmerings of light to the discovery that the Catholic religion has been vilely traduced, and they feel that there must be some reason for it. They see a parallel between the treatment meted out to her Master

by His enemies and that awarded to herself. Thus there may be a twofold gain in dispelling delusions about the Church's system and government—besides removing erroneous beliefs, it may open the way to further serious enquiry as to her real character.

The argument from the Church is one that we most frequently hear preached from the Guild platform; that is quite as it should be. There is no evidence for her like her own. But if we ask ourselves what evidence we could best advance as to the Church's claim to be the "Home and the Hiding-place" of God, we find there is quite an infinity of arguments.

Guild speakers must refrain from going over and over again stereotyped statements which, however true they may be, yet easily pall upon a crowd. If they could describe the Church as she is known to her children they would succeed in painting an attractive picture. Let us try to give a few suggestions. For myself the first thing I would wish to impress upon outsiders is that they do not and cannot imagine what the Church is really like. Even with the best will in the world it takes converts many long years before they really come to know her through and through. I have always told would-be converts that their real conversion must begin after and not before they are received. Life-long prejudice, or at least life-long estrangement from Catholic habits of thought and Catholic experience, begets a mental atmosphere which cannot be all at once changed. Recent converts are capable of becoming and do become excellent Catholics. There is an enthusiasm bred partly of novelty but also of gratitude to God for His goodness in bringing them into the Land of Promise. St. Augustine was a convert, so was Lacordaire, so were Campion, Newman, and Manning. But unless the neophyte is preserved by humility from egotism and petulance he may be the worse

for his early training. Hence intending converts may be warned that they must come back to their mother to learn the true meaning of the Christian life; they will draw at her breast deep draughts of wisdom and holiness, and will by degrees come to know what is her true worth. In their preparation for the change they must be very earnest, but not in a hurry. They must realize the importance and even the difficulty of Faith as we understand it. They will be introduced into a completely new world of doctrine and of spirituality; they are going not into a new sect but into a new Religion. If an Englishman could change his nationality and be made into, say, a Frenchman or a Chinaman, it would not in reality be a greater change than is involved in the passage from Protestantism* to Catholicism.

Having urged on non-Catholics that much is beyond their present possibility of grasp, I should proceed to enlighten them all I could. They must be told that to accept an infallible guide does not spell intellectual slavery. Whatever Protestants may think there is in the Church a feeling of freedom, spaciousness, and mental stimulation. Not merely in matters of this world—sociology, art, politics, science, history, and letters—are we left absolutely free in the pursuit of truth, but even in philosophy, ethics, and religion there is plenty of honest difference and healthy rivalry and even friction among Catholic thinkers and writers. How seldom is there any real interference from Rome with the most speculative opinions except, indeed, in those few sad cases where it has become only too clear that faith is obscured and ordinary loyalty to authority impaired or lost. Those within the fold if genuine Catholics are, of course, ready

* In the case of Anglicans, the change might be something less violent. But we must not argue from the acceptance of Catholic doctrines to the assumption of Catholic mentality.

to make the sacrifice of their opinions if they be pronounced wrong or dangerous. But the atmosphere of the Holy See and of the great centres of theological learning is entirely impregnated with a sense of holy freedom and filial confidence. This cannot be too much insisted upon, because it is here that Protestants think the shoe must pinch. They are so accustomed to revolt from sordid forms of ecclesiasticism that they cannot imagine what a different thing is the liberty of the Sons of God.

This largeness of spirit in the Church is worth dwelling upon, because it is something that follows directly from her Catholicity. A national Church will be narrow as the national outlook is limited; but a universal Church that is to be equally suited to all sorts and conditions of men has to be broad. Man unfortunately is often inclined to be petty; God is necessarily big.

Another way of conveying a notion of the deeper characteristics of the Church is by insisting that she reflects the mind and the character of her Founder. The reason why men fail to recognize the true Church is because they do not care to study Christ except in so far as He suits their predilections. Neither the power nor the tenderness of the Incarnate God really appeals to the worldly heart, which is jealous of spiritual power and views the pitiful with disdain. We are told that it was the authority exercised by Christ in His teaching which gave Him the advantage over the Scribes and Pharisees.* He was hated by the latter precisely because He exercised power. Is not the position of the Catholic Church to-day extraordinarily similar? His attitude to the State was misinterpreted, so is ours; he was grotesquely calumniated, so are we; yet He cast a spell over those who would listen to His message, so does His Church to-day. This argument from the Gospel is a powerful one if well

* St. Matt. vii. 29.

used; any listeners who think that the Catholic claim is worth attending to should be exhorted to reread the Gospel keeping that claim before their mind. This plan was once proposed by the writer to a prospective convert who had been previously addicted to reading her Bible closely, but, of course, upon Protestant lines. When she took it up again and read it from the Catholic standpoint, she declared that a powerful light burst upon her mind, so that she could hardly realize that she was still conning an old familiar book. She was very soon by this method made ready for reception into the Church, and not many years later converted a fully grown son.

We may put this point in another way by suggesting that Catholic apologists should strongly insist on the Communion of Saints. For does not this doctrine imply the union of the Church's members, not merely among themselves, but also with their Divine Head? "I am the Vine, you are the branches,"* says Christ. "We are members of His body, of His flesh, and of His bones," says St. Paul.†

The life of Christ on earth was twofold—active, and contemplative. Roughly we may say that He worked by day and prayed by night. In this respect it is obvious how closely the life of the Church reproduces the inner as well as the outer mission of Christ. In the Catholic system, from the time of the Hermits in the desert to our own day, contemplation has always been a prominent feature. The long series of religious foundations both of men and women devoted to prayer and intercession shows how the Church has always felt that her exterior mission cannot be successful unless she, like her Divine Master, keeps constantly hammering at the gates of Divine Mercy, imploring pardon for the erring and strength for the weak. And we must regard these hidden activi-

* St. John xv. 5. † Eph. v. 30.

ties of the Church as vital to her welfare. If men and women ever forgot to pray, nay, to set apart a special class for the duties of silence, recollection, and union with God, the reign of Christ would cease and the gates of Hell would prevail.

When, then, we argue from the facts of present-day Catholicity to the Divine origin of the Church, we must make clear to our hearers what we understand to be her truest and least mechanical function. We mean by that her duty to represent Christ by example as well as by word, to make Him known to men by carrying on the work which He commenced on their behalf. This idea so familiar to Catholics is undoubtedly difficult for the ordinary Protestant to grasp. His faith at most tells him that Christ is represented in the world in literature—as Kipling puts it rather roughly in the mouth of Lucifer: "The God that you took from a printed Book be with you, Tomlinson."

Hence in raising objections against the Catholic Faith it will be found that Protestants rely almost exclusively upon texts of Scripture (of which they may gravely mistake the real meaning), and they generally expect us to argue in the same way. When they do this it may be necessary to correct their interpretation; but all the same when they say that this or that is not according to Scripture, it is advisable to remind them that we do not take our religion from Scripture except in a very subordinate sense—in other words, that we are emphatically not, as they are, Bible-Christians. They don't, it is true, like this attitude, but until we can get them to understand what is the true function of the Church in regard to Catholic belief we cannot hope to make progress with them. To straighten out their warped mentality is our business, not to set them right about matters of textual erudition. With a view to producing

deeper conviction that the Church is the organ by which Jesus Christ energizes in the world, as truly as He did during His visible career, it would be well constantly to draw attention to His Eucharistic functions. His presence in our Tabernacles, His sacrificial action upon our Altars, is what really gives to the Church her peculiar character as well as accounts for the spell she wields over her children. Let us then be careful to preach the Eucharist not merely as constituting our own strength and happiness, but more particularly as the hidden secret of the Church's unity and of an authority which would be unthinkable except over a strangely united family. In her public worship the Church does all she can to emphasize the Divine Presence, and expounders of Catholic doctrine and the Catholic spirit cannot do better than imitate her lead. No single Catholic Doctrine is better known to the outside world than Transubstantiation, and the hatred and obloquy poured out upon it is a measure of its importance for ourselves. In a former chapter I have referred to my hearing a very successful defence of Eucharistic doctrine by a Guild speaker. I then felt and still feel that the more that example is followed, the better will be the fruits reaped from our campaign. As I know of nothing to compare with this as a method of bringing home to Englishmen the character and personality of the Church of Christ, I will add nothing on the subject except that I am fully conscious how inadequate has been its treatment.

# CHAPTER XIII

## THE ARGUMENT FROM HISTORY

UP to the present we have been describing the character of Catholicism as it exists to-day, and have tried to prove that the Church has her Divine origin clearly stamped upon her brow. But there is also the argument from past history. This surely is of great moment, though it has the special difficulty attaching to it that the statements we may make regarding the past may not be capable of easy verification. But all the same the main lines of the history of mankind are clearly marked, and the annals of the Catholic Church (at least in Europe and to a less extent in America) have been so closely interwoven with the general trend of human life that they are common property more than in the case of any merely human institution.

What a glorious record the Church has marked down to her! No warping of moral standards, no deep-rooted prejudice or jealousy of competing sects, can hide the fact that the Catholic Church has been clearly distinguished in her progress through the ages by the steadfastness of her aims amid the most changeful environment, by the broadest influence on the world's destiny, and by brilliant achievement in every department of human activity.

Naturally the advocates of her cause find in this theme a vast field of apologetic argument. Equally with their opponents they proclaim the fact that after so many centuries the world ought to be able to judge of the Church's real character and of the secret springs of her

action. If she is Divine, we must surely now be able to prove the fact from history. Yet we must always remember that in her essential being the human and the divine are inextricably intermingled, and therefore we must be prepared to find an element of weakness even where she is strong and a streak of darkness where her light shines brightest.

Speakers from Guild platforms who wish to treat of Catholicity from the standpoint of history must expect to find special difficulties in this topic, and ought to be on their guard against exaggeration in their statements and against denying allegations which may be more or less well founded. When the controversy regards some matters of historical detail, it may be difficult to be sure of one's facts, and still more difficult to convince opponents that their objections are false. The more speakers can keep to the larger questions of Catholic policy and action, where it is comparatively easy to be sure of our ground, the more likely they are to succeed in impressing their audience. To give an instance, it is extremely difficult to deal with objections like those that are commonly brought against the Doctrine of Papal infallibility from the action of Honorius regarding the Monothelites, or the action of Popes Paul V. and Urban VIII. in condemning Galileo. Not but such questions may sometimes have to be faced, and speakers must be so trained as to be ready to produce information regarding such burning controversies. Still I must admit that personally if I were attacked about Honorius I should try to parry the thrust. After briefly stating that there is no reason to suspect this Pope of any real leaning towards heresy, I should turn upon my interlocutor and ask him if he is not able to see the significance of the fact that the name of Honorius is so frequently mentioned by Protestants? It means practically that, notwithstanding

the part played in history for nigh 2,000 years by the Popes, their enemies have found it necessary to single out of several hundred of them only one who has ever been gravely attacked as favouring heresy. I should continue to argue that, even if we supposed the doubt about Honorius to be much more serious than I, having studied the question carefully, could grant to be the case, yet we shall still require some explanation of the orthodoxy of all the other Popes. Not, of course, that a single negative case is insufficient to upset a universal affirmative, but we must remember that much human history contains doubtful episodes. If, then, the fact that a Pope's action has been called into doubt (though as we hold without really solid reasons), yet the fact serves to throw into relief the extraordinary staunch and rock-like fidelity of the successors of St. Peter taken as a whole.

If anyone should object to this way of stating the Catholic case, I merely say that it always appealed strongly to my own mind before I knew the facts about Honorius, and as we may surmise that the crowd does not know them either, the argument might work. But if others could argue differently and with better effect I should be the first to applaud them for doing so.

I think now the best thing I can do will be to suggest some lines of argument upon a broader front than mere controversies of a detailed nature which cannot from the nature of them prove very satisfactory. The subject of Church history is, of course, so vast that it is difficult to deal with it in a short compass. We shall, however, aim at bringing out clearly a few points which seem to deserve special attention.

When we glance down the vista of Catholic life we seem to distinguish three main phases of it which we may term for convenience the periods of Catholic Suffering, Domina-

tion, and Liberty. The first period began in the Catacombs, and was continued amid strife and the struggle for life; the second was the period of immense spiritual and temporal power which gradually expired during the centuries of revolt and revolution; the third came in with the nineteenth century, and we see it still running its course, and are able to still experience its benefits.

Now very naturally the external glory of the Church, when she had the whole world at her feet and took the leading part in moulding the character of civilized man and in carrying on the business of nations, has much attraction for Catholic controversialists; and even if they did not wish to dwell on mediævalism, it is such an object of attack by our opponents that we have to give it an almost disproportionate attention. It was, indeed, a glorious epoch, and the best of non-Catholic historians are beginning to understand how much our later progress in art, science, philosophy, and letters is really rooted in the twelfth and thirteenth centuries. When we look at the memorials left by the builders of those days, we know that they were men of genius, men of adventure, men not merely deeply religious but also trained to a tender love of nature, and to the highest technical skill. Yet these great Cathedrals are shorn of half their beauty. Perished is the bright colouring of their walls, the translucent splendour of their glass, above all the gorgeous accessories of their ritual, except when a few individual remains teach us to think sadly of what is for ever lost.

And what the Churchmen of that heyday of Catholic civilization (for it was nothing less) have left us of art is fully equalled by their other gifts to posterity. Shakespeare is half a Catholic, Dante whole-heartedly; Friar Bacon was the precursor of our science, the giant Aquinas still rules the minds of philosophers and Divines,

and the gentle Brother Francis has left a fragrant memory of holy sweetness for which our generation is grateful.

And yet this time when the Catholic Faith was the dominant power among men, for all that it is the boast of our historians and our own pride, is not without difficulty for the Catholic apologist. There were many dark places in the civilization of those times, many drawbacks to human happiness, which our opponents know how to turn to good account in their criticism of the ruling Church. Much that they say may be unfair, some things are even false—but can we acquit those great ecclesiastics who were armed with twofold power of sometimes using that power tyrannically and even cruelly?

Many are the arguments that may be advanced for and against the Church in its apparent jealousy of the State authority, its legislation against heresy, and all the horrors of the Inquisition. No one is more convinced than the present writer of the necessity of sifting statements made by prejudiced writers, and of guarding against the absurd notion that all the evils and defects of mediævalism are to be laid to the door of the Churchmen, instead of granting that they generally used their influence in mitigating human misery and sweetening human lives.

But all the same, as a method of discussion, we think it far better to admit that too often Churchmen did yield to the temptation of power and place, and that as the centuries ran on abuses multiplied even in the highest places, until finally the crash came which led to the Counter-Reformation and a complete change in the posture of affairs.

Keeping strictly within the limits of sober truth we shall still find a safe and irrefragable argument. Let us boldly state that the real marvel and miracle of the Church in the days of its external glory does not lie in the

absence of abuse and of sin, but in the fact that things were not far and away worse than we can truly admit that they were. If we want to know what like had been the Catholic Popes and Prelates, Monks and Friars of the Middle Age, had the Church been a purely human institution, we cannot do better than look at the picture painted of them by their Protestant traducers. Strong as that caricature is, and wickedly far off the mark, yet the Protestants were so far right in imagining it that it just expresses what the Churchmen must have been had their whole system been built up, as Protestants suppose, out of fraud, ambition, superstition, and lies. If the whole Catholic claim to divine authority is false, if the mainspring of Catholic action was mere love of domination, we know from the analogy of history that the priests and prelates must have been not merely liable to occasional lapses from their high ideals, but would have been really steeped in corruption and sodden with sin. And yet no modern historian of weight now takes the view that they were. The most influential among them are now wont to emphasize the gifts of the Church to civilization, her care for the education of the people, her truly democratic spirit, her love of the poor, her contributions to science and to humanism.

We must proclaim aloud the true nature of the terrible trial that Catholicism underwent in this period of her domination. It was really a far severer test of her spirit than the Catacombs and all those sufferings which she again endured so nobly when the time of her expiation arrived, especially in this country under the two Cromwells, Knox, and Elizabeth.

By no means were her rulers in their proper atmosphere when all the Chancelleries of Europe were in the hands of Ecclesiastics; but who shall say that Becket, More, and Wykeham were bad men, or for that matter bad

Chancellors of England? If the names of Beaufort and Wolsey call up different associations, that is merely to say that some Catholic prelates were not cast in the heroic mould.

At best all this temporal Power was but an accident in the career of the Church of Christ. May we not estimate her by her whole career rather than by one period of it, a period where values got confused and where even in looking back the mind's eye gets dazzled by material splendour? Let us follow the story from her birth-throes in the Catacombs, and we shall find one fact clearly standing out all through the Church's career. In spite of all her temptations, in spite of the fact that she is monarchically governed and even by a spiritual power upon which her founder put no limit, the tone and spirit of the Church has been consistently democratic in the true sense. It is a true boast and one commonly made that every Catholic peasant may naturally aspire to the priesthood, and any peasant priest can be made a pope. The whole sacramental system of the Church is centred in one aim, and that is to treat every child of the Church as equal in the sight of God. If the Church has had any predilection it has been for the poor and the weak; and if there is any lesson she specially inculcates, it is that a hard life of poverty and labour is the most perfect imitation of the life of Christ. Extreme Socialists may rail at Catholic policy as being conservative and reactionary in regard to social and industrial problems; but the fact is that Labour interests owe a deeper debt to Catholicity for canonizing the working man than it does to the unceasing propaganda of all the Trades' Unions and Federations of the world. Those who love the poor people with their simple homes and very human hearts are drawn as by a magnet to the religion of Christ; whose Church has always regarded it as her chief

mission to make pure and sweet the hearts and homes of the people. That martyred Chancellor-Archbishop of Canterbury ever kept a hair-cloth concealed beneath the gold brocade of his sacred robes. May we not count this as an emblem of the Catholic Church which he loved and represented? Her glory consisted not in her golden robe of more than imperial sway. Her real glory, we repeat, was to keep the fire of her spirit still unquenched so that when she emerged from an icy ordeal in which her robes got a little frozen, she was found to have kept her inner holiness unscathed and uncorrupted.

I read the lesson of ecclesiastical mediævalism differently from those who treat that phase as though it was a normal period for the Church. I see a proof of her divine origin precisely in this that when it was necessary for her to rule as queen over the temporal destinies of nations, her heaven-gifted adaptability enabled her to undertake the awful and responsible charge without being blasted and disrupted. Human institutions are never incorruptible. Mediæval history teaches not, indeed, that all Churchmen are incorruptible, but that the Church herself is in all that is essential. Appearances may have been against her for a moment, but appearances are often deceitful. You must judge of men and things by the event. Give a man time, and if he is true as steel he will prove it. The Church wore the garb of Kings, but the event proved that her heart is of the people.

Thus we may find in the history of the Middle Age a strong and irrefragable argument of her greatness and of the purity of her love. Let us never be carried off our feet by triumphs of the Church even in the intellectual and artistic order, which are things after all of secondary import. The Church's gifts to humanity are manifold; but let us never obscure by side issues the greatest gift, which is her inflexible moral and spiritual

standard. Never in the world's history was this principle so evident as it is to-day. Amid the wreck of religions and moralities, when society appears to be on shifting sands without a foundation or a prop of her own, the Catholic Church is still calmly proclaiming a fixed and stable code of morality and of social right. Among our warring sects and theologies, she alone consistently and rigorously defends the principle of the metaphysical distinction between right and wrong. She alone maintains the absolute sacredness of human life and of the law of procreation, the fixity of the marriage tie, the mutual rights of property and labour, the duty to provide a living wage for workers—in a word, all that hitherto the world has regarded as the ground-work of national and domestic happiness.

To trace this inflexible character of the Church in regard to doctrines of faith and morals through the ages should be the main effort of the appeal to History. As Englishmen say with pride in a lower degree that *semper eadem* is the boast of their country, so the Catholic Church can boast with much greater reason.

Non-Catholics at home and abroad have been saying more and more emphatically that the Catholic Church is the one institution among men which may yet save society from its threatened ruin. They are right, and if they do not see what this Statement implies in regard to the Church's origin and credentials, they must be blind of both eyes. We cannot do a better service to our cause than to impress the fact on the mind of the modern world, that if the Church does save society now it will not be for the first nor the second time.

Thus the immutability of the Catholic spirit and its true democratic character, its absolute adaptability to all the changes and chances of human life, its stern morality

which rests upon an unearthly foundation, should be the main topic of Guild speakers when attempting to argue from history.*

* I should like to call the attention of my readers to two very useful books for this subject: *The Key to the World's Progress*, by Devas, and *Orthodoxy*, by G. K. Chesterton.

# CHAPTER XIV

## PIONEER WORK BEYOND THE SEAS

WE must now give an account, necessarily inadequate, of certain apostolic activities carried on in English-speaking countries abroad which appear to be in some sense related to the foundation of the Catholic Evidence Guild. There have been recently organized efforts to reach non-Catholics in Australia, which we shall describe later; first we shall draw our reader's attention to the United States of America, where the work originated, and where it has been carried on in a far more thorough manner than elsewhere.

It is widely known that the prime mover in the crusade for the conversion of non-Catholics was Fr. Isaac Hecker, the founder of the Paulist Fathers of America, who have been always distinguished for their zeal in this cause. It is a noteworthy fact that as the English movement to which this volume is devoted sprang from new conditions among our nation owing to a great war, so Fr. Hecker's soul was stirred to activity by the change which he found had been worked in the mind of the American people by the events of the Civil War. As early as 1865, soon after the declaration of peace, he wrote:

"This civil war has shoved our religion ahead one generation. It has opened the eyes of the sober and conservative men and women of the country to the real character of our holy faith. The number of conversions on both sides stands in a very different attitude before the people, and in a most favourable light in contrast with Protestantism.

"The ministers feel this, and are endeavouring to form a league of all Protestants against the fearful strides of Romanism, but this will end in their more complete overthrow. . . . The youth of our country has passed, the war has suddenly placed us in our manhood, more conscious of our responsibility, of our strength, and the greatness of our future. Whether we Catholics will it or will it not, the dominant influence in our republic in fifteen or twenty years will be Catholic. What a fearful responsibility this throws upon us. The moulding of the destiny of our country is being placed by God's providence in our hands."

More than half a century has passed, and we know now how true (if slightly previous) this prophecy has proved. But Fr. Hecker was not merely a clear-sighted dreamer, he was a man of action; and through the instrumentality of his spiritual sons and the inspiration which he breathed, a great work for the conversion of America has been in full swing for twenty-five years.*

In 1897 was formed the Catholic Missionary Union for preparing and maintaining priests to give missions to the non-Catholics of America. The work, however, did not begin here. The earliest mission to non-Catholics was given in Michigan by Fr. Hecker himself, and Bishop Maes, of Covington in Kentucky, declared at the first Conference of the Union that as early as 1880, when working in Michigan, the necessity of missions to non-Catholics in that State had forced itself upon his notice. But the Paulist undertaking was the first organized plan

* Much controversy raged over the name of Fr. Hecker owing to the publication of a biography (not by a countryman of his) which crudely attributed to him views which he never would have recognized as his own. Though a man of strong and fearless nature and prone to individualism, no one would now doubt the strictness of his orthodoxy or his passionate loyalty to the Apostolic See. He was a convert to the Faith.

for carrying on this apostolate. The method adopted was to institute small diocesan mission bands, generally consisting of two or three secular priests who should be specially trained for the mission field. They would include in their programme ordinary mission work to Catholic congregations, partly with a view to their keeping fully in touch with their diocesan brethren and their flocks, and thus interesting them in the non-Catholic apostolate, and partly with a view to providing for their own maintenance.

The first diocese to appoint such a mission band was Cleveland, in Ohio, in 1894; this was the only one prior to the date of the Mission Union. In this year, 1897, New York instituted its band, and also Mississippi; after this about one diocese in each year took up the work. By the year 1908 there were already eighteen dioceses with their mission-bands, besides three others that had priests in direct preparation. Meanwhile the Catholic University at Washington had opened its School of Sacred Science in 1889, and in the same year a College was opened in connection with the University by the Paulist Fathers.

The new century saw a big development in the work of the Catholic Mission Union by its opening in 1902 an Apostolic Mission House under the direction of the Paulist Fathers. It is not owned by their Congregation, but is directly under the hierarchy, and claims to bear to it the same relation as the American College in Rome. Its Rector is named by the directors of the Catholic Missionary Union, who include in their Roll Bishops, representatives of Seminaries, and of various missionary organizations.

The Union organized three conferences within ten years of its foundation—in Winchester (Tennessee) in 1901, and at Washington in 1904 and 1906. Invita-

tions were sent to all the Bishops and the heads of Religious Congregations, as well as to the Missioners and the supporters of the work. The idea was to discuss the whole subject of missions to non-Catholics, including the best methods of conducting them, and to arouse a wider interest in the movement. The first of these Conferences was relatively small; it consisted mainly of Seculars, numbering about twenty with two Bishops. The second, on the occasion of the opening of the new mission house, was much larger, and was remarkable by its signs of a growing enthusiasm. It was held under the honorary presidency of His Eminence Cardinal Gibbons, and included a large number of Archbishops (notably of New York, Boston, Philadelphia and St. Louis) and Bishops; several Regulars, including Franciscans, Jesuits, Josephites, Marists as well as Paulists; and a large number of missioners and other secular priests.

Even at this early date (1904) it had become clear that the Catholics of America were being rapidly convinced of the necessity of missions to non-Catholics, and that interest in the results obtained was being everywhere aroused. Criticism, not to say opposition, was also abundant, mistakes were no doubt often made, converts too easily enrolled, and there may have been on the part of the new apostolate a disposition to adopt novel methods of propagating the Faith which were not always prudent. Those who had adhered to other and more conservative lines of work naturally put in a claim that they, too, had done something towards the conversion of America. The Religious of pre-existing congregations, even among those who had shown sympathy with the new movement and attended the Conference or sent kindly messages, were not thoroughly identified with the work. It was asserted, for instance, that the Jesuits of the New York Maryland Province had made over 1,600 converts in a single year without having recourse to

special missions for non-Catholics; and the Provincial had stated a belief that many people were attracted by a quiet method, who would prefer not to attend services distinctly directed towards themselves. He added, however, that others might find great good from the methods adopted by the Paulist Fathers and the Catholic Missionary Union. The Lazarists who had held aloof were, however, now struck with the necessity of having men specially prepared for the new methods of reaching those outside the Fold. We do not propose to follow out any of the controversies regarding this movement (which may have been sufficiently acute), but it has appeared necessary to inform our readers that there were very serious differences of opinion about the methods advocated and the results obtained by the new apostolate. As the years pass on, the main principles underlying the movement have been more and more accepted by the authorities of the American Church. In what follows here we shall not further advert to burning questions; if we take it for granted that there have been mistakes and illusions, we may also assume that people learn by experience, and that in this world no great success can be obtained except through failure and disappointment.

It will be a more pleasing task to relate something of the positive good that has been done in the United States by missions to non-Catholics. At the time of the third Conference (1906) it was computed that as many as 25,000 converts were made in a single year by various missionary agencies. The promoters of the Missionary Union did not claim that these conversions were in all cases directly due to their own activities, but that many of them were, and that in any case they were as a whole due to the stimulus which the new movement had provided. If we come to the actual statistics afforded by the mission bands which they had trained and in some cases supported, we shall find them surprisingly encouraging. Within a decade the missioners

had recorded that they had given 1,468 Missions to non-Catholics, and had actually received 6,176 converts, besides leaving over 60,000 who were not received but left under instruction as catechumens. Supposing they were ultimately received, this would give a sum total of 66,176, or an average of well over 6,000 per annum. Even at this comparatively early date the progress was rapid, and in later years the conditions were becoming even more favourable to an increased rate of success. We might add here the statistics of a single apostolate, that of Pittsburg. This band of two priests gives a much larger number of Catholic than non-Catholic missions. Within four years 44 non-Catholic (as against 54 Catholic) missions were returned, yielding 220 converts actually received, 129 left under instruction, and 42 reported by the Pastor as the result of the missions; in all 391. These numbers imply an average of nearly 10 converts for each mission, which is perhaps a good one, considering that many of the missions may have been small, and that it often happens that very few or no results follow immediately.

In large cities it is a different thing. One experienced missioner declared that when Catholics are well known and well represented by men of position and wealth, the prospect of immediate conversions is always bright, and in such circumstances the mission may expect to make anything from 30 to 150 converts on the spot.

In an article on the subject the *Tablet* (London), September 1st, 1906, said: "In New York during the past year 1,500 converts were received into the Church; in Alabama, a Southern State, where there were only 28,000 Catholics out of a population of 2,000,000, and where this non-Catholic Mission work has been carried on for nearly ten years, 537 converts were received during the past year. The same story may be repeated of other parts of the country. Accurate statistics go to show that in the United States as

a whole over 25,000 converts were received into the Church during the last year, and twice that number were placed under instruction to be received later."

In the *Missionary* of February in the same year the Rev. Edwin Drury, Missioner of Louisville, Kentucky, wrote: "The Religious Orders are now taking a great part in the work of Missions to non-Catholics. Included in these are the Lazarists, Redemptorists, Jesuits, Passionists, Paulists, Benedictines; the Augustinians and Dominicans have also taken up the work, or are planning to do so. The demand for the work is now so urgent that every missionary band must have Missioners well prepared with a fully developed course of sermons, so that when called on by pastors they can give a mission to non-Catholics. The work is gaining momentum every day. It can no longer be ignored, and opposition to it has passed." Father Drury's experience of work in a Southern diocese has been extensive,* and his opinions carry much weight, especially with regard to what is known as "localized" work, of which we shall say more later on. At the Conferences there was found to exist a difference of view as to the propriety of paying special attention to the large territories of the South. In certain of the States Catholics are few and far between, and there is an immense field for Apostolic work, but an objection was lodged against a policy of treating the South as a section of the country in special need of evangelization. This view was voiced by Mr. Thompson, a Knight of Columbus, who undertook to interest the Council of the Knights in the Union. He maintained that "It hurts the South to be singled out: the North defeats many of its well-intentioned efforts by its seeming to look upon the South as needing its condescension or pity."

Anyone studying for the first time the history and the

* "At one Station in Louisville, where we had resided but there months, we had already 300 converts."

position of Catholic extension work in America will be struck by the extent and the complexity of the problems which it presents. He will also realize strongly how widely different are the conditions of American life from those which we have to face in a country which, though smaller, has upon the whole a much thicker population, and in the Catholic body a much more stringent degree of poverty. Again, England, though far from homogeneous in a religious sense, does not present the contrasts which are found in America of climate, population, spiritual outlook, and habits of life.

Hitherto our sketch of the non-Catholic apostolate has described its external side chiefly, such as history, organization, and statistics. We have dealt mainly with the Catholic Missionary Union, on account of its prominent position in the movement we are considering. It should hardly be necessary to point out (indeed, it has been already implied) that the Union is a single organization among others, though unique of its kind. Nothing has been said about the great Church Extension Society, which has done an immense work primarily for Catholic congregations, but incidently for the spread of the Faith among non-Catholics. The two associations have worked harmoniously, and Monsignor Francis Kelley, the President of the Extension Society, has appeared on the platform of the Missionary Union, He is now engaged under the direction of the Catholic Hierarchy, as the National Welfare Council of America, in co-ordinating all the missionary activities of the United States into a single federation.

Leaving, then, questions of organization in what follows, we shall try to trace something of the special methods and spirit of the workers of America in the non-Catholic field. Many are the lessons which we can learn from them.

As an index to the impression made upon the mind of an impartial witness, we may be allowed to quote from

*The Confessions of a Parish Priest*,* a document which exhibits a rare and touching humility combined with sterling common sense. He says: "The Mission Movement you are fostering is a startling revelation to us old priests engaged in parochial work. I confess to my shame as I look back over my parish administration for more than twenty-five years in five different places where I have been that my ministry has been along lines that were entirely too narrow. What splendid opportunities were offered to me to put the teaching of the Church before the non-Catholic citizens of the several towns where I was Pastor, and I let them slip.

"When I was a young priest I avoided Protestants. It was part of my Seminary training to think that they were full of hatred against me and the Church. I denounced them from the altar to my poor people. I know now that I was living in a world of illusion of my own creation; I never had any positive reasons for thinking they were such. In my now more mature experience I know that if I had been friendly to them, met them half-way on public measures, joined with them in projects of civic betterment, I would have easily opened their minds to the acceptation of the truth. If I had worked on the right lines, I could easily have received a thousand converts in these twenty-five years, but as it is I have not twenty-five to my credit. Your figures do not begin to represent the vast influence of the mission movement; your best work is the reversal of the policy of segregation.

"We are beginning to look on non-Catholics in a different light. I would to God, and I say it sincerely, that I had my priestly life to live again. I believe that endeavouring to gain the non-Catholic I would fit myself better to hold the Catholic, and there would be a double fruitage in my ministry."

* The paper so entitled and signed "T. P. C." appeared in the *Missionary* of June, 1907.

This is, indeed, a noble testimony, and we may occupy a few pages in giving details of the work which elicited it. The principle most insisted upon by the directors of the apostolate is the avoidance of a bitter tone which non-Catholics are quick to detect and which they resent.

"We must remember that our audiences are latently, to say the least, hostile. Our aim is to conciliate. If we begin by fighting we shall have more opposition to overcome."* It is better to begin by a plain statement of doctrine and to allow the conclusions to be drawn. On the whole doctrinal addresses are better than moral ones, though some missioners hold that "our task is not so much to win consent to Catholic Faith as to extort it; we have to compel repentance for sin and confession of it to a fellow-man. How often have you not seen those intelligent faces in your audience averted from you! They are saddened at your power, reluctant to admit it. They listen to Catholic truth like men walking through a pelting snow-storm."†

The same authority lays great stress upon the character and the manner of the preacher. He says the audience will ask: "What sort of a man is this Catholic priest?" Let the answer be: "He is a kindly man, very patient; he is one you would like to talk with privately; he is evidently in dead earnest, there's nothing perfunctory about him nor any cant; he may be homely enough in his manner but he has no airs—rather a spirit of gentle authority, as if conscious of a divine mission." If this ideal is carried into practice by the mission bands we certainly have an explanation of the success they have attained. But it is quoted here as an ideal, and even as such it is not without significance.

A point of contrast between England and America in regard to work for non-Catholics is the much greater difficulty we find in getting audiences together, especially in

* Quoted from a speech by Bishop Byrne of Nashville, Tennessee.
† Quoted from a paper by Fr. W. Elliott, C.S.P.

our Churches. In the United States this difficulty hardly exists, and it is seldom found necessary or desirable to hire a Hall for Catholic Evidence lectures provided there is a Church available. This does not mean that prejudice against Catholic doctrines is less acute than with us. This is not always the case; it may be sometimes, but what seems certain is that the Americans as a rule are freer from that timidity and shyness which keeps Protestants away from our Churches. A member of the Cleveland apostolate informs us that in the fourteen years of his experience only once did his band fail to secure an audience, and that was a little town just over the State-border line in Pennsylvania. At Denver, in Colorado, Bishop Keane believed that it was so certain that Protestants would attend a Catholic Church that on September 22nd, 1907, he laid the foundation stone of a new Church, dedicated to St. Patrick, but locally known as a "Catholic Church for Protestants." The Pastor, Fr. J. P. Carrigan, had urged this strange experiment on the ground that "this church will make every Protestant feel at home; nor will they have to go to the parochial residence if they wish to know something of our religion. From 9 till 10 every morning and from 7.30 to 8.30 in the evening I shall attend at the library for the benefit of those who are seeking to learn Catholic truth; and on Sunday we will have Mass at noon exclusively for Protestants. We will have congregational singing, using hymns which are familiar to all, and I will have a mid-week service at which I will explain the Catholic religion."

It is not a very unusual thing for a Catholic priest to be asked to preach or even to give a mission in a Protestant Church. Fr. Stravens, of West Virginia, was so invited. There was no Catholic Church in the place, and he gave them "nothing but fair and square Catholicity of the old-fashioned kind." There was a good attendance, but no immediate conversions followed, only an amount of preju-

dice removed and interest aroused. At the end the minister got up and publicly thanked Fr. Stravens, saying that he had himself enjoyed a rare treat, and was glad of an opportunity " to show the Catholics of this community our Christian Spirit."

Another minister (Episcopal Methodist) in a sermon referred to the good work done by the missioners, whose work he had followed in several cities where he had seen hundreds of men turned to a better life. He added, " God bless the Paulist Fathers, and send more such men to work among us," expressing the hope that at no far distant time the Catholic Church and many branches of the Protestant Church might be able to work in harmony for the advancement of humanity.

Fr. Osmond, O.S.B., in Northern Alabama reported that he lectured at Spruce Pine (when there was but one Catholic, and he ashamed to own it) in the Methodist Church. One of the Trustees was bitterly opposed to his being allowed this favour, but the Father had the people on his side. The audience, made up of Protestants exclusively, listened with the greatest attention.

He also gave a non-Catholic mission in the Methodist church at Cherokee, their pastor and two other preachers being present every night. He added: " I baptized four more converts the other day: their first fervour is most edifying, and I pray God they may persevere. My converts at Sheffield are first-class and the priests are pleased with them. Most of the men joined the Knights of Columbus."

A curious situation arose at Pineville, a town of Mississippi on the Gulf Coast. There was no Catholic Church, and the Pastor of the district, Fr. McNamara, had been offered a Presbyterian Church by the Trustees for a mission. The Minister arrived and objected to the arrangement; he, however, allowed the priest to explain what was to be the nature and object of his lectures, but said that he would

not allow his pulpit to be occupied the following night. The Deacon intervened, and there was a lively discussion, when the Minister asked: "Would you allow me to preach in your church?" On getting a reply that heretical doctrines could not be taught from Catholic pulpits, he added: "My objection to your preaching here is exactly the same." Fr. MacNamara then requested him to listen to his doctrine, and then to convince the congregation that what he taught was heretical. On his refusing this, the priest requested the congregation to follow him to a neighbouring school-room from which he could not be evicted. About 200 came and only seven remained in the church for a prayer-meeting. There was barely standing-room, but they listened most attentively to his discourse and returned every night. Finally the Minister was reprehended and practically cashiered, and a Catholic Church was to be opened, if the Bishop gave his consent, at Pineville.

Without prolonging this section disproportionately we should like to remark on one or two more features which seem to differentiate non-Catholic work in America from that of our own country. In the first place one cannot but be struck by the immense part played in America by the free distribution of Catholic literature, not merely of pamphlets, but good-sized bound volumes like *The Faith of our Fathers* by Cardinal Gibbons. In the printed returns of the missioners' labours we read of thousands and tens of thousands of books and pamphlets freely distributed. A promise of reading the work accompanies its acceptance, and we may assume that ordinarily the books are read by more than one, perhaps by many persons. The stress laid on this part of missionary propaganda is justified, especially in a country where the people are active-minded and where very often families of converts or enquirers may be scattered or sometimes isolated. It is clear from the accounts of the missions that in America, although books are highly priced, the financial

difficulty is not heavily felt. In some cases the cost of the free distribution is covered by the sales to Catholics of the same works, better bound, and sold at a profitable rate.

Connected with what we have just remarked about scattered districts with comparatively few Catholics and perhaps no Churches is the subject of so-called "localized" work, mainly in the Southern States. This has undoubtedly been an important phase of the campaign, and is recognized as a regular branch of the Missionary Union's work. In "localized" missions the priests do not travel over the whole diocese to which they belong, but confine themselves to a large district where there will usually be a central house and many outlying chapels or "shacks" which are visited at intervals. The life led by such Missioners has been very severe: it is the system adopted in the Far East, and may involve very strenuous labour or even downright hardship.

We should like to describe this aspect of our subject in connection with the record of Fr. Thomas F. Price, of North Carolina, who subsequently joined the Maryknoll Foreign Mission.* About two years ago he led the first band to China, and soon after arriving there died unexpectedly, and is regarded as the First Fruits of the great American enterprise. His State happens to be the most Protestant of all in the Union, and till he got a still higher call it was there that he led a life of extreme poverty, self-denial, and apostolic zeal. It is known that he aspired to and prayed for the Martyr's Crown, and he has been likened to the Blessed Curé d'Ars in his sacerdotal career.

He went for years on a tireless round with a pack on his back with the vestments and requisites of his holy office, bringing the "Cheer of Christ" to the isolated Catholics in woods, swamps, and remote places, and always on the look-out for converts to the Faith. He was indifferent as to

* The writer had the privilege of meeting Fr. Price during a two days' visit to Ireland, and later when he was a Professor at Maryknoll.

clothes and food, and looked for no earthly emoluments. His charity for the poor and sinful was a beautiful thing, and very few understood the limitations and good qualities of their Southern non-Catholic brethren as well as Father Price, hence he always received a patient hearing even from the most bigoted.

He founded the Apostolate for Secular Priests at Nazareth Raleigh, where he established also an Orphanage. He fostered vocations for the priesthood, and took promising subjects out of factories and from the humblest homes, and was the means whereby others overcame certain physical defects and were enabled to attain their goal. Among other activities he founded *Truth*, a paper intended for enquirers and others which was at first a modest production, but after Father Price offered for China became the organ of the International C.T.S., and has now over 120,000 subscribers spread over every State in the Union.

Thus, Father Price's efforts were not really "localized" though he intended them to be, and was an ardent advocate of that system of work. And what is most important for our purpose, he believed in the lay-apostolate. We will conclude our remarks on these American pioneers by quoting the following passage of his speech at the Washington Conference:

"The parish priest who is paying no attention to the non-Catholics in his jurisdiction is not doing his duty: it is one of the grossest perversions of one of the greatest trusts ever laid upon mortal man. Within that jurisdiction no other priest is allowed to carry on religious work, no brother, no sister, no lay-person dare enter without his permission. Does he imagine that the Catholic Faith will hold him guiltless if he see Protestants perish eternally without making any effort to save them? I believe it not. If ever there was a clear obligation without escape, it is this

duty of seriously endeavouring to save the souls of those non-Catholics.

"Nor let it be said that nothing can be done, or that the priest is overworked already. Nothing of the kind, Reverend Fathers. You could call your people's attention to the matter, and could get them to pray for these souls. You could make non-Catholics welcome in your church, *and you could organize with little effort a lay-apostolate.* You could pick out prudent men and women in your congregation who could do the work of visiting or finding out well-disposed Protestants and working upon them. You could soon have your congregation aglow with the idea of sharing the blessing of Catholic Faith with those who have it not. In comparison with the results your efforts would amount to almost nothing."

It was in 1904 that Fr. Price practically outlined the idea of the Catholic Evidence Guild; and now after nigh twenty years it is a fact among us, and is in all probability about to be transplanted to the fertile soil of America.

We should like to mention here the work done by the Common Cause Society of Boston, which though not on a large scale produced one very interesting episode which may serve as a useful object-lesson. The methods adopted by this local society were practically identical with those of the Catholic Evidence Guild. The members, who were laymen, went into the parks and environs of the city taking with them a soap-box platform, upon which they explained Catholic doctrine, and entered into discussion of various points controverted by the crowd. They carried on this work for some years, with remarkable success always in and around the city, or at least within the confines of the Archdiocese. It was known among the priests and people that H.E. Cardinal O'Connell had not merely sanctioned the enterprise, but that he was genuinely interested in its

success and was supporting the Society with a warm personal encouragement.

Then a remarkable development took place. A Mr. David Goldstein, a Jewish convert who had been previously known as a devotee of anti-Catholic Socialism, determined to try the experiment on a much wider scale. Accordingly he designed and procured a strong motor-car which was capable of housing himself and his friend Mr. Arthur Corbett, and was fitted at the back with a platform and sounding-board. On this they determined to cross the continent of America by road from sea to sea, stopping on the way at the larger towns, and preaching Catholicity to the people from the car. They were aided in the various localities by the Knights of Columbus who made known their approaching visits, thus providing good audiences to listen to their message. By holding collections and selling numerous copies of one or two books of Catholic doctrine they were enabled to defray the expenses of the tour, at the same time spreading most effectually through the books a knowledge of the Faith. The Archbishop of San Francisco was so pleased at their arrival in his metropolitan see that he secured that they should make a complete tour of his territory before returning eastwards, which they intended to do following the same methods as on their out-bound journey. Subsequently they published an account of their experiences which caused a widespread interest in the affair. There can be little doubt that their example will be followed by others in the future, and we hope with equally good results.

To illustrate our statement that much interest regarding the Catholic Evidence Guild has been aroused in the United States, we will quote from an article which appeared in *America*, a Catholic weekly organ, on February 5th, 1921, by one who had been present at the meetings.

"To the casual observer the open-air lectures in Hyde

Park, near Marble Arch, London, are not without interest. The earnestness of both speakers and listeners cannot but convince him that the effect of the late terrible war has been to arouse in all hearts a longing to fathom the great problem of the world beyond, and to learn something of God and how to reach Him.

"Every evening, and also on Sunday afternoon, Hyde Park is turned into what might be called a spiritual market, where dealers in religious merchandise vie with one another in advertising their wares. Some nights I have seen as many as fifteen or twenty different platforms. The audience is, as a rule, sympathetic and intelligently interested. Generally there will be one or two professional interrupters and hecklers, but not of the very brilliant variety.

"At the Catholic Evidence Guild, the most frequent and popular of the speakers is probably Father A. Day, S.J. He is also the first English Jesuit to take part in the work of the Guild, being convinced that the labour is very well worth while. It is not so much that complete conversions are made, though there have been in the past three months three or four conversions, but rather that enquiry is provoked, prejudices lessened, misunderstandings removed. Progress may appear slow, but there can be no manner of doubt that the effect of the Evidence Guild will be immense. The average audience at the Catholic Evidence meetings is about 500, four-fifths of whom are probably non-Catholics. Not infrequently the number swells to the thousand mark. This is work like Mr. Goldstein's in the United States, but done on a larger scale. It brings us back to the days of the Friars and the first Jesuits. May we express the hope that Catholic America will take up the work."

We next turn to the Australian Mission. In the two great capital cities of Sydney and Melbourne efforts have been made to bring the Faith before non-Catholics. Compared with what we have been considering in America, these

efforts are but as a grain of mustard-seed; yet the success already achieved has been considerable, and is certainly pregnant with greater hopes for the future. Those acquainted with the movement lay stress not so much upon the actual results obtained as upon the amount of interest aroused—perhaps in part due to the novelty of the experiment and also to the opening vista of possibilities for the Faith in Australia.

Father W. J. Lockington, Superior of all the Jesuits in Australia and a native of New Zealand, was the prime mover of the attempt to organize lectures for non-Catholic audiences. In Melbourne he had the strong and active support of Archbishop Mannix. The object in view, according to information kindly supplied by Fr. Lockington, was chiefly to reach the working men, and provide an antidote to certain kinds of labour propaganda which were in declared opposition to basic Christianity.

In order to combat this danger the idea in the first instance was to set forth Catholic principles rather from a social and national than from a religious standpoint. Hence the topics treated of in the first course of lectures, n the winter 1917–18, were industrial and semi-political problems considered from the standpoint of Catholic principles, but not in strict relation to the dogmas of Catholicity. The lecturers were Jesuit and Secular priests, Catholic laymen and women, and in one case a Secretary of a Government Department who was not a member of the Church. A few of the subjects were "Authority and the State," "Ethics of Strikes," "Agrarian Socialism," "The Church, the State, and the Child," "Factors in National Decay," "Emancipation of the Workman," and finally "Catholic Principles" (by His Grace Archbishop Mannix). Such a course taken by itself, though of great interest as a form of indirect propaganda, would scarcely appertain to the subject of this little book, which is Catholic

Evidence in a stricter sense. But the character of the lectures changed. This first flight had been in a sense tentative; it had fully tested the disposition of the non-Catholics of Melbourne to listen to lectures organized and largely delivered by Catholic priests and upon questions related to Catholicity. The attendance at the lectures and the interest taken in them encouraged Father Lockington and his supporters to offer a course more directly apologetic, and in the year 1918–19 the lectures were of a more religious cast. The fundamental truths of Christianity first, and then points of distinctive dogma and practice, were explained. The audiences were beginning to show an eager attention; it was evident that many prejudices regarding the Catholic religion were vanishing from their minds, and the crowds were rapidly increasing in bulk. At the end of the second year, though the largest Hall in Melbourne had been occupied it was found inadequate, and the Catholic Cathedral, which holds from 9,000 to 10,000, had to be requisitioned. It had been believed at the start that non-Catholics would not attend in a Church, but on this occasion the Cathedral was crowded, and the Gospel side of the central nave, which had been reserved for Protestant *men* only, was packed to the last seat nearly an hour before the time for the lecture.

In the two following years the lecturers were all priests (secular or regular), who gave addresses entitled "Religious Foundation Stones." They treated of many highly controversial topics, such as "The Sacramental System," "The Mass," "Devotion to Our Lady," "Indulgences," and "The Infallibility of the Pope," "Religious Orders of Men and of Nuns," and similar subjects. These courses, like the preceding, were held in the lecture Halls, but were concluded in the Cathedral. A considerable number of converts, including persons of note and a Dignitary of the Anglican Church, were made, so that from every point of view the

scheme was felt to have more than justified the faith of its originators, and it is to be continued.

A feature of this work seems to bring it into special relation to the Catholic Evidence Guild. On the surface, indeed, it has not been primarily a layman's propaganda, but it is acknowledged that its success was mainly due to the co-operation of the laity. The lectures were all along specially directed to the non-Catholic working men, and were made known to them chiefly through the active zeal of their Catholic fellows. In workshop and factory and store, volunteers not merely circulated handbills (which they also left in the trains and smoking-rooms used by workmen), but they personally invited their fellow-workers to attend to hear what Catholics could tell them about subjects vitally affecting their welfare.

A good beginning has thus been made, and there can be little doubt that in the immediate future Evidence work will be carried on in Melbourne as in the great cities of the mother-country in a thoroughly organized manner, and with more and more co-operation of the Catholic layman, and we may hope of Catholic women also.

In Sydney Evidence work has been also started, not perhaps on a scale so striking as that of Melbourne, but by no means without good results. It has in a sense proceeded on lines similar to those of our own Catholic Evidence Guild, inasmuch as it has been carried on in the open, and has been largely the work of lay-speakers. These, moreover, have found the need of Study Classes and of Debates carried on to familiarize the younger men with the defence of Catholic privileges in public places. These are features of our new Guild.

On the other hand, although the lectures were started by the late Fr. Tighe, S.J., and other clergymen as a form of Catholic propagandism, the work has been carried on under the auspices of the Catholic Federation of N.S.W., of which

the activities have been partly directed into political channels. For instance, it organized a Party which contested State elections, and therefore deals necessarily with many questions which are not exclusively religious. Such an organization whose policy is based upon Catholic principles may be of enormous importance to the Catholic cause; but it is also clear that its very efficiency in the political arena may prove a drawback when there is a question of attracting non-Catholics, at least if they differ from it in politics, to the Church as a spiritual authority.

We thought it necessary to make this proviso; but we are glad to quote the statement of an Irish Jesuit Father who saw the inception of the movement before he was recalled to the home country. He writes:

"The work in Sydney, in which I took part, consisted of lectures in the 'domain,' which would correspond to, say, Hyde Park in London. There were four priests—Fr. Tighe, myself, a secular Priest, and a Sacred Heart Father; and the lectures were carried on under the auspices of the 'Catholic Federation,' a body composed mainly of laymen to watch and safeguard and further the interests of the Catholic community. We had been working for about six months at the lectures when I was called home.

"A rough kind of platform, kept in a neighbouring Catholic house, was brought out to the Park, and the meeting was opened by an announcement made by the President, a layman, of the subject to be handled.

"The Priest then mounted the bema, and for twenty minutes exposed some article of the Catholic creed. We started with the Existence of God, Religion, Revelation, Christianity, Divinity of Christ, etc. Questions were then invited, and always came: there was, moreover, a Question-box, and papers dropped into it on previous Sunday were dealt with. A layman of the Federation then got on to the platform, and for another twenty minutes spoke on the

attitude of the Church towards some social problems, after which questions were answered.

"As to results, I was informed that in the few months up to my departure upwards of twenty were receiving instruction to be received into the Church.

"The numbers listening—and they listened respectfully to the lectures—were on the increase. At my last lecture there must have been close on 1,000, mainly of the working class; but all kinds came, including Doctors, business men, University Professors, etc.

"Of course, the hall system of Melbourne had advantages where it could be worked. On the other hand, in the Park we got in touch with a class of men who never would go to a hall, especially to a Catholic one; and if nothing else, the experience helped to break through prejudice. After the lectures we sold on the grounds C.T.S. publications, and there was a great demand for them; curiosity was excited, and they sold by the hundred. One Catholic bookseller told me that we had cleared out his whole stock in a few weeks."

# CHAPTER XV

## FUTURE POSSIBILITIES OF THE MOVEMENT

IN attempting to define the future possibilities of the movement and of the Guild we enter on a large subject, and one that from its nature must involve no little speculation. Yet we are stimulated to pursue the enquiry, ambitious though it be, from a conviction that no one who takes the least interest in the work of the Guild will shrink from considering this aspect of the subject. The question presents itself in the form not of what is going to happen, but of what would happen if the Guild were to rise to the full height of its opportunities. There is a great work waiting to be done which cannot really lie outside of the scope of the organization, supposing it were to adapt itself in the freest and most perfect manner to the nation's need.

What we are really going to discuss in relation to possible activities of the Guild is nothing less than the reconversion of England to the Faith. What is very peculiar about the present constitution of the Guild is that it has braced itself to attempt a gigantic task which appears to be, and strictly speaking, is outside of its scope as mainly a lay-organization. If the conditions were not exceptional, we might almost say abnormal, the conversion of a nation to Catholicity would be undertaken not merely as an apostolic but as a priestly work. Priests are men consecrated for definite duties, among which preaching the Faith holds an important place. So that before discussing the qualifications of laymen to undertake the work of converting our people by expounding and defending Catholic doctrine, it will be necessary to make it

very clear that it is absolutely out of the question for the priesthood as at present constituted in this country to undertake the campaign.

The reason is a plain one, and very familiar to the Catholic body. The clergy are so overworked with their present duties that is is wellnigh impossible for them to overtake them. Not merely the Seculars, but a large number of the Regulars, are engaged in Parish work, and their flocks more than take up their time, while the remaining Regulars are not merely engaged with monastic works, but by preaching and conducting Missions and Retreats, and often by teaching or by literary work, which is supremely important, are thoroughly preoccupied. Of course, we are not forgetting that, incidentally, our clergy do instruct and receive non-Catholics on a fairly large scale. The number of such returned for last year is over 10,500, a figure which implies an immense amount of work, considering that these converts require close and individual attention, which ought to extend at least over many months. But although the conversion of ten thousand persons is by no means to be taken lightly, for it is in itself an achievement, yet how far does it take us on the road we are now travelling? In comparison with what ought to be done, in comparison with what would be done if we could touch the heart of the nation, a few thousands one way or the other do not count. In comparison with the nation, is not the number of actual converts almost negligible? To my own mind, no stronger argument could be adduced for fostering the efforts of the Guild than the new statistics given in the *Catholic Directory*. We are hardly going to acquiesce in the knowledge that our people are rapidly losing all sense of the supernatural, and are sinking into a pagan condition without making a new and a united effort to bring to them the Faith which we know to be properly suited to their need, and which they would grasp with avidity if they once understood it.

But there is more. We cannot show how inadequate is our present machinery to grapple with new national problems without referring to the terrible leakage from Catholicism which we all know is going on around us. We are not about to assume an alarmist tone, nor do we approve of all that is sometimes said on the subject by authorities whose aim may be to sting the Catholic body to vigorous action, but whose method is liable to induce a state of mental paralysis. The case is quite bad enough, but there is no sense in making it out to be desperate, still less in exaggerating the facts. It is true the leakage is widespread, but all things considered it is natural—we had almost said necessary—that there should be loss. We have now the Cardinal's authority for saying that things are getting better—and in any case there is nothing that really could be said to counterbalance the extraordinary progress which Catholicism has made and is making in England. This is not a matter of statistics merely: we could, of course, refer to the increase in priests, in churches, in schools, in Catholic institutions, and in Catholic propaganda. But all that hardly accounts for the undefinable improvement which we feel to exist in the attitude of the nation towards our Church and its doctrines. This is manifested in a hundred ways, in the attitude of the State, and of municipal authorities, in the respect shown us by every class of the population not excluding the official representatives of rival churches or sects, in our position in the Universities, of the way in which Catholics are consulted on questions of public policy, social and economic as well as moral or religious.

Having made this proviso we can now turn to the actual facts and figures of leakage from the Church. To arrive at a just conclusion in the subject is notoriously difficult both in this country and in America, where, we regret to say, the Catholic loss by leakage is proportionally quite as bad as it is with us. The Very Rev. J. H. Wright, S.J., formerly

Rector of St. Wilfred's, Preston, and since Provincial of England, has made a careful study of the leakage in reference to children leaving Catholic Elementary schools.* Arguing from the returns of the Registrar-General as to population and from records of Catholic baptisms as well as from statements which he thinks authoritative, Fr. Wright concludes that we are probably losing our children at the rate of 15,000 per annum or 150,000 per decade—a perfectly appalling estimate, amounting to considerably more than one-tenth of the whole Catholic population, which is under 1,400,000.

Remember that this is merely the leakage of the children, and does not extend to those who, for various causes, including, of course, mixed marriages, leave the Church at a later age. We sincerely hope that these numbers are not so certain as to leave no room for believing that the actual leakage is less than they indicate. But in the *Catholic Social Year-Book* for 1921 there is an ominous sentence which reads: "Those who know the conditions best are those who take the most pessimistic view."† The present writer does not pretend to know the conditions, and certainly hopes he is not pessimistic. But he is acquainted with a mission in an industrial town, where there are plenty of Catholics, known to be such, among a somewhat floating but prosperous and respectable population. He was credibly informed that under no circumstances do the men attend church, the congregation such as it is entirely consisting of women and children. Now, how is it to be expected that the sons of such Catholic fathers will do anything but leak when once they are emancipated from school? Those who see religion under its more favourable and vivacious aspect will find it difficult to realize how bad the conditions are when the Church does not offer any attractions to counteract apathy, and bad surroundings. Sometimes

* *How to Stop the Leakage*, C.T.S. Pamphlet, 1914.

† *Catholic Forces*, 1920, p. 5. Oxford: Catholic Social Guild.

things may be so depressing that priests almost seem to acquiesce in the idea that, as the bulk of the people are Protestants, or more strictly Pagans, and the local habits and traditions of Catholics overborne by their unfavourable surroundings, nothing can be done to tone things up and stop the leakage.

Our business, however, is not now to discuss the amount or the causes of this terrible malady, and certainly we have no motive for harping upon its enormity. On the contrary, we should say that alarmists only consider one side of the question. Man is naturally erratic, and he is not always naturally religious. If we look at other countries, either on the Continent or across the ocean, we shall, perhaps, see less reason to complain about ourselves. We have enormous difficulties and we do not always surmount them, but we are keeping up the fight—sometimes valiantly.

Only there is no doubt about our proposition, which is this: It is one problem to keep the Catholics we have, and quite another to try to get more. If it is certain that our clergy, devoted as we know them to be, are by no means able to cope satisfactorily with the necessities of their own flock, surely we cannot call on them to undertake a very big and absorbing campaign in favour of others who do not yet belong to their congregations.

Hence the Guild: hence the enthusiastic welcome it is receiving from the clergy, and more especially from the Hierarchy with the Cardinal at its head. At a meeting of the Guild held during the Liverpool Congress, one of the local priests, Fr. Howard, who has been for years noted for the numbers of converts received by him, told us about the difficulty in which he had frequently been owing to the impossibility of finding time to deal properly with those under instruction. On one occasion he had between thirty and forty coming to him, at different hours and in various stages of enlightenment. He is in a populous parish

in the heart of the city, and it is quite evident that he wanted assistance, yet he did not know where to look for it. The Nuns were just as much overburdened, and with the same sort of work. He had come to the conclusion independently that nothing but organized lay help could possibly cope with this great problem, and it is no wonder that he welcomed the advent of the Evidence Guild, and took strenuous steps to secure that a Branch should be formed at once in Liverpool. It is perfectly true that this city as a Catholic centre is exceptional in England. But there are other great cities where the same sort of conditions may exist, though not with quite the same intensity. But it is precisely the aim of the Guild to bring forward the Catholic cause, not merely where its position and progress is already assured, but wherever it is found possible to get a hearing for its advocates.

And this brings us to the heart of our subject. The present position and work of the Guild is nothing like what it is expected to be in the near future. Nothing but a really great organization on a truly national scale could effect what is wanted. The Guild is working well in London, where it originated, and there are other centres, few but important, where the work is beginning to make its way. It is needless to say that wherever it is in operation the Bishops have accorded it their fullest approval and support. But we have no evidence that any scheme for making the work national in the true sense has been officially inaugurated, or even that the Hierarchy has been approached on the subject. It may be that some promoters of the movement consider that before any needed reorganization should take place it is better for the work to go on quietly in its present form until it has had more time to prove itself worthy of fuller ecclesiastical sanction. On the other hand, the matter, when it is brought forward, will necessarily require no little time and attention, to deal with it adequately,

and it does appear as though the period needed for a preliminary test of the methods and the spirit of the Guild had already elapsed—at least if we may consider not merely the actual time that the Guild has existed, but rather the amount of practical enthusiasm it has elicited, and the nature and importance of the actual work done. If the Guild is to become national instead of local, a Central Council, of a representative character, and largely, though not exclusively, composed of the lay element, must be instituted. Considered in its full constitution, such a Council should represent all classes and interests of the Catholic body and all portions of the country, not merely the great centres. And in order to constitute such a responsible Council the existence of branches at least in every diocese would seem to be a prerequisite. But might it not be represented to their Lordships that with a view to bringing about such a desirable situation—a matter which certainly cannot be done in a day—it would be a wise arrangement at the present time for the Bishops to take the matter in hand, and bring together a provisional Council for reorganizing the Guild in a national sense, making its aims and methods more widely known, and generally promoting and assisting the establishment of as many local centres as possible, and deciding on the most suitable methods of co-ordination.

It all depends upon whether the matter is urgent or not. The Church is frequently slow to act, and in this case it might conceivably be thought that the best course for the authorities would be to hold a watching brief, and await the development of the Guild as best it can. But we do not take that view. Unless our minds are hypnotized by use, we must admit that urgency does exist for doing something. We may presume that Catholics as a rule believe both in the power of their religion and in the future of their country. The Guild has, it seems, already proved that it

represents a new force which has immense capability for good. But the task it has set itself is so vast, so difficult, and so complex that it will require all the help and guidance which it can receive from the rulers of the Church.

Should such a larger organization on national lines be decided upon, we presume it will include not merely the existing Council and Committees of the Guild itself, but also would co-ordinate the activities of other Societies which are working for the same end, as the Guild of Ransom, the Catholic Reading Guild, and, we trust, also the Catholic Missionary Society. But there would, of course, be no necessity whatever to supersede or abolish any of these Societies which are working in their different spheres for the conversion of England. In fact, it should be accepted as a first principle that the more such various activities are brought into harmonious action, the better results we shall be sure to obtain. All the existing Committees of the Guild would continue on their present lines, and so with the other sister organizations. Absolute pliability as to methods and actions will be required, and in every case the circumstances of place and time must dictate what has to be attempted, and where and how. Any kind of co-ordination which consisted of red tape, and of cramping rules and regulations, had better be left alone, for such a scheme could only result in spoiling what is good without any certainty of getting anything better. One great advantage of a Central Council for England would be through mutual conference and comparison of experience to make it quite clear that what is suitable for one locality or kind of population would be absolutely futile elsewhere. Town work must be different from work in the country—large cities are unlike small provincial towns; the North is not the South—and even in fairly close proximity the religious or moral atmosphere of one spot may be in contrast to that of another. The Guild has already shown an elastic spirit in adapting

itself to the needs and humours of London and some other centres, and as time goes on it will more and more stress this quality. The watchword must be "the Lay Workers spreading the light," and they will spread it as best they may.

There is another consideration why we think some reorganization should take place at once. If the waiting policy be followed on the ground that later there would be more Branches to deal with, it may result that there will be more difficulties to deal with. A delicate situation always arises when local bodies are federated under a central government. Every new branch may easily prove a source of new complexity, for under present conditions Branches in the Provinces are, of course, free to organize themselves on any lines they choose without any feeling of subordination to a national scheme. This is quite a healthy principle to follow so long as there is a binding power to prevent confusion and chaos. But if various local bodies adopt opposite rules or methods which cannot well be mutually co-ordinated, trouble may arise later when there is question of reducing local autonomy. No doubt such questions will be capable of solution, but surely it would be wise and would save loss of time, as well as friction, if local Branches could from their start recognize a supreme and representative authority guarding them from mistakes and bringing them to a common though properly elastic line of action. Perhaps the Guild might do worse than take a leaf out of the book of St. Vincent of Paul's constitution, which combines local independence with central co-ordination. But it is not our province to make suggestions in detail, but rather to discuss matters of principle and general policy.

So far the Guild has been making experiments, and let us hope it will make many more, being assured that as long as it has left a single method unexplored it has not risen to the height of its possibilities. We cannot pretend to do more than trace out a few of the important lines of

development which we anticipate will come, and, as we think, the sooner the better.

To start with one very important point, the movement has hitherto depended on volunteer work, and has naturally made this a matter of pride. At the beginning this was all to the good, but we hope there is no rigid intention of adhering to the system if and as soon as it is found that in addition to the voluntary workers, paid catechists ought to be also enrolled. It might easily be found that they would in some circumstances be necessary, or at least that they could produce better and quicker results than the present system by itself. We should like to see a whole array of propagandists let loose wherever they are wanted, to carry on work in much the same way as the existing Guild, and under the supervision of local Committees who would in turn look to the National Council for direction and support. Such workers would be filled with the holy enthusiasm which is the great characteristic of the Guild, and this need not be diminished by the fact that their necessary maintenance would be provided by the Guild. Whether they were organized on the lines of a Confraternity is a detail of secondary importance and one that experience would decide. It is probable that if such workers consisted largely, as we hope would be the case, of recent converts to the Faith, they might be specially organized, not necessarily as a religious Congregation, but with rules indicating a spirit of self-devotion for which the Guild is remarkable. We believe that converts would be anxious to have some such binding principle. In any case we feel that such rules would be proved very efficient in drawing many who, having newly found the Catholic Faith, would be desirous of propagating it among their fellow-countrymen.*

* Permission to neophytes to expound the Faith would have to be granted cautiously; but if no risks are to be taken in these matters we must close the book. St. Paul was a neophyte.

It may be a suitable point here to explain to what a great extent paid lay-catechists, usually married men, are employed by the Missions of the Far East not merely in the instruction of Converts, but also in carrying on many important duties in scattered districts where the visits of the priests can only take place at rare intervals. Some Bishops have praised these Catechists immensely, and have stated that when thoroughly devoted they are the backbone of the Mission work. Of course, they are not always equally fervent, and at times they have been found wanting in enthusiasm, carrying on their duties in a somewhat perfunctory fashion, though even then their aid cannot be dispensed with. Thus the principle of employing lay-catechists when they are needed is abundantly clear, and if in England some arrangement could be made on similar lines, it would merely emphasize the undoubted fact that, at least in our big industrial centres, the condition of the people as regards religion is not very different from what one would expect to find only on the Foreign Mission. What is most clear is that if any such method of Catholic propaganda is adopted among us, the paid workers would require a careful and arduous training; and it is precisely for this reason that the Catholic Evidence Guild would, under episcopal and priestly direction, be a suitable agency for arranging and carrying on this work of evangelization. We think it not improbable that in case a system of all-time workers is established some of the very successful speakers who are now only able to give occasional service would desire to devote themselves more completely to the great work. Such action would tend to promote a harmonious relation between the various ranks, and this kind of transfer from the Volunteers to the army of Regulars is common and is expected in time of war. The Guild would have flying columns as well as more stationary troops, and in agricultural districts, perhaps in industrial, would make

large use of motor-cars, motor-cycles, and other means of transport. Motor-chapels would be multiplied, and this part of the work would continue to be carried on by the Fathers of the Mission Society who have already adopted the principle with marked success. Whenever a big effort was in view, pioneers of the flying column would precede the regular attack, a system which we know has been already in operation where the motor-chapel was travelling.

The above suggestions as to future developments of the movement may already appear to some of our readers to be larger than they could approve under present conditions. And yet we have only made a commencement. The re-organization which we think is imperatively required at the earliest possible moment would be preliminary to the main proposition which we have now to make with fear and trepidation. It is this: the Guild as an Association of lay-workers, whether voluntary or paid, could undoubtedly produce great results, but not what is wanted—namely, the reconversion of England. We must have priests as well. The laity may under ecclesiastical sanction preach the Faith; but they cannot either receive converts or even finally prepare them for conversion, at least by existing methods. In advancing this view, though at first sight it may not appear to be quite consonant with the spirit of what has been almost entirely a lay movement, we yet feel secure that we shall have the sympathy of the Guild. All through the leaders have been practical and far-seeing, being conscious that the work they have so happily inaugurated is but in its earlier phases, and is bound of its very nature to expand and to modify its organization. We hope we are telling no secrets if we assert that, from the start, there were those who intuitively felt that their smaller efforts were preparing the way for a greater scheme which would one day develop into the foundation of a new religious

Institute. This is not impossible.* No one ought yet to place any limits on future possibilities, and indeed such a judgment might easily be falsified by the event. It has happened more than once within recent years, to our knowledge, that Missionary undertakings have developed in a way not originally intended. For instance, there is an important organization of international scope which has certain points of comparison with the Catholic Evidence Guild, except that it exists for promoting Foreign and not Home Missions. It contains various classes of workers, those who give occasional services and those who devote their whole time to the work. At the outset, it was declared, with regard to the latter, that there should be none of those vows which give religious congregations their peculiar character. Yet later it was found desirable to modify this arrangement, and now the workers, who are all women, pronounce vows which in some cases are perpetual.

With regard to undertakings for bringing the Catholic Faith back to the English nation, many persons have believed that a new Order, following the lines of the Friars Minor in their early history, like them clothed in a rough and poor garb and leading a life of exterior mortification, would be the only way of bringing home the lessons of the Cross to our labouring classes. Or again, for bringing Christian instruction to the multitude, a congregation of Brothers who would combine manual work with prayer and teaching, might meet the case more effectually than a more strictly devotional congregation. Suppose the Guild was girding itself to reach its proper goal, no reason appears

* May we make a passing reference to the work of a small community of women in London devoting themselves, under episcopal sanction, to instructing converts and aiding enquirers. They are known as the Messengers of the Faith, and are practically carrying out the objects of the Evidence Guild without being in any way affiliated to it. Neither are they strictly a Religious Congregation, but they may possibly spread to other centres.

why it should not adopt any useful method of organization, or possibly several methods simultaneously. A great national organization might embrace many classes of workers, priests, friars, or brothers, nuns, paid and voluntary workers, both men and women. But all this is to look too far ahead at present.

What we desire to see mooted at once is the incorporation of a priestly element on a comparatively modest scale. We think that, if the authorities could see their way to permit it, the Guild should arrange for the special education of a number of clergy who would not undertake parochial work, or any other work except that of seconding and completing the activities of the Guild in its work of converting non-Catholics in the mass. We claim to have proved abundantly that, if conversions are to be expected, as they certainly are, on a much larger and more popular scale than anything that has been witnessed since the Reformation, the ranks of the clergy as at present constituted are inadequate for carrying on such a work. On the other hand, re-conversion as viewed and attempted by the Guild requires a special knowledge of the mind and habits of Protestants, and special training to be able to deal with them effectually. The kind of preparation which is given in ordinary seminaries, is to prepare them for work carried on under quite different conditions, and cannot be specialized to meet the requirements of those whose work would lie solely or at least mainly in one direction.

In spite of this special aim and separate training, and in spite of the widely held view to which we have assented, that ultimately a new Religious Order may be required to meet the case, yet we are pleading now not for anything except a special band of secular clergy, much on the lines of the Catholic Mission Society, but in closer touch with the Guild, and intended to promote its immediate interests. Perhaps the case could be met by an extension of the Mission

Society with certain modifications in its status, or possibly by another organization, not in opposition, but working harmoniously with the pre-existing one. Our view is that we cannot have too many activities or too varied provided that all be co-ordinated under some sort of central and representative Council by the supreme direction of the Hierarchy. Otherwise there would be overlapping and loss of energy, with inevitable misunderstandings, jealousy, and friction. The clerical Society which we are now suggesting would be largely supported by voluntary contributions, which it would be a main function of the Guild to procure. Up and down the land there would be as many houses of priests and other workers as would be found possible and advisable. Here the priests would have a permanent residence when they were not touring for Guild work of every kind. Here would be the headquarters of the local committees. Here lay-workers would be provided with instruction, and by means of retreats at stated intervals might be invited to renew their apostolic zeal. The members are quite aware that without a true spirit of prayer and self-denial no valuable work of a supernatural kind can be effected.

Once a call was made for vocations to the priesthood on the lines indicated, we venture to prophesy that the response will be a surprise to those who are pessimistic about our Catholic spirit. As a matter of fact we know that since the War vocations to the priesthood have multiplied, even though no special appeal was made to our Catholic youth on patriotic grounds. A scheme was set on foot by the founder of the Knights of the Blessed Sacrament to secure maintenance and education for ex-Service men and others who felt a call to the priesthood without having the material means for responding to it. Wonderful has been the success of Our Lady's Young Priests, and we are told that numerous as they are, even more are offering themselves than

can be taken. Nothing could give a more reassuring proof of the vitality of the Knights than this desire, not merely to honour the Blessed Sacrament by receiving it, but also by consecrating it and giving it to brother Knights and Handmaids. But, we repeat, only let the Guild obtain the Cardinal's sanction to apply to Osterley for Young Priests with a promise to employ them directly in furthering its own apostolic labours—only let the Knights be told that Father Lester will enrol recruits for a new campaign among their Protestant countrymen. The proud tears shed by mothers in 1914 will be some measure of the joyful tears which Catholic mothers will be shedding when they pack off their best boys to this Crusade.

Such in brief, is an outline of the future possibilities, as we view them, of this work. We do not think it a simple task to deal with 34,000,000 outsiders; and those who talk glibly about it cannot have realized anything of what it will involve. Our proposition is not that we can convert them all, but that if we like we now can and ought to bring conversion within their grasp. The Guild has already sown the seed, it is for us to water it, and God alone can give the increase.

Yet there is another consideration. We have alluded in this chapter to the leakage that exists in our midst. Everyone knows that it is here, and everyone who has thought about it knows how difficult a thing it is to check. Some critics might even object to our proposals that to launch a new scheme on a big scale for converting non-Catholics, while suggesting nothing for the evils that exist among Catholics, is an inversion of right reason. Let them take good cheer! One of the strongest reasons for giving our plan a fair trial is that it is about the only real specific for stopping leakage or diminishing it. You cannot always deal with this evil directly. But you can remove some of the worst causes of the malady, and thus bring it better

under control. The fundamental cause of leakage is the apathy of the Church, or, to speak more strictly, of many members of the Church. Let us wake up, let us take the offensive against the enemy, let us come into the open and attack heresy and irreligion fairly and squarely. Let us show our weak and decaying members that, even if they will not attend to their heritage, there are others outside the fold who are making all sorts of sacrifices to obtain a share in the heritage—and although they are almost asleep, they will awake and begin to rub their eyes. Many men and women have shallow minds, and Catholics are of no different stuff from others. Most of us are often actuated more by feeling than by principle. People have the idea that religion is a humdrum sort of thing. They feel negatively towards it, and among the competing claims of other interests it gets crushed out of existence. Infidelity springs from a psychological root, and the best cure for it is a psychological one. Argument is not much use; but as soon as these poor, drifting creatures learn with their own eyes that their religion is making a little stir in the world; that it has a strange attraction for outsiders; that Mass and Benediction cannot be such a horrible bore as they had believed because non-Catholics, whom perhaps they know personally, are beginning to attend them in numbers and with regularity—they will slowly but surely change their attitude, they will begin to drop back into their places again.

To understand this, you have only to compare the dead or dying forms of Catholicity, which it is too easy to find in many quarters, with a parish that has a little "go" and enthusiasm about it. The services are bright and well attended, the congregation sing well together, there are flourishing sodalities of young men and women, the priests are hand and glove with everybody, the confessionals are thronged with penitents and the altar with Knights and Handmaids and all sorts of men and women. The cords

of Adam are strong. Even the children are infected with a desire to imitate their elders, there is the undefinable atmosphere of faith, devotion, charity, and zeal. Now this atmosphere it will be one of the main efforts of the Guild to create, not by rating people and denouncing them for their deficiencies, but by showing them a good object-lesson of Catholic Faith and patriotic zeal where they little expected to see it. This is no dream—it is a solid fact that the Guild is doing much and is capable of doing more. Would it be right for the Church to neglect such an opportunity, one which might never return ?

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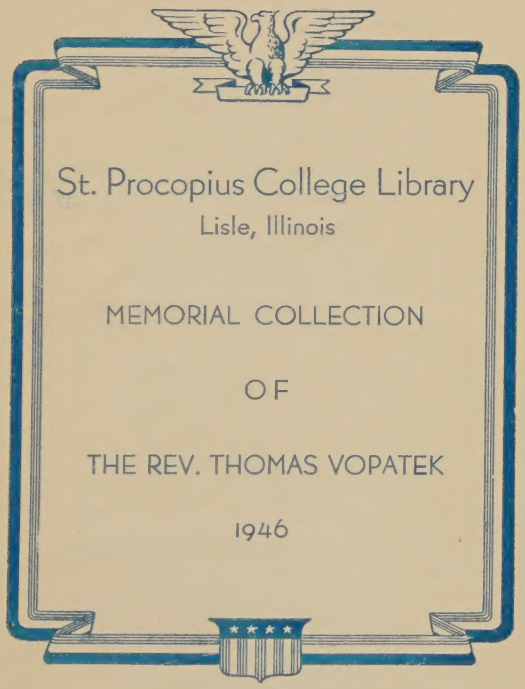

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